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ARTICLE I.

THE WISDOM OF THE WORLD, AND OF THE CHURCH
COMPARED.

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TRUTH is sometimes elicited by direct inspection, and at other times, by contrast and comparison. The latter is the mode in which the Son of God elicited the truth enunciated in the conclusion of the parable of the unjust steward; that "The children of this world, are in their generation, wiser than the children of light." Wisdom, in its metaphysical sense, consists in the choice of ends and the means of attaining them. In this sense, neither the character of the end nor that of the means, is taken into account in a moral point of view at all. The choice of any end and of the means of securing it, constitutes wisdom. As such it is often used as the synonym of prudence, which consists in the anticipation of evils, and the exercise of a sound judgment, in avoiding them. And this was the kind of wisdom manifested by the unjust steward. He had defrauded his lord, was detected, called to account, and threatened with displacement. In this emergency, he forecasts his future condition, and makes provision for his subsequent wants. Starvation and beg-

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gary stared him in the face, and prompted by the love of well-being, and a lingering sense of personal self-respect, he devises and adopts a plan for avoiding both these evils. Accordingly, he defrauds still further his lord, and favors his tenants, in order that, when he should be driven from his position by the justice of the former, he might be received and sustained by the gratitude of the latter. And by so doing he acted wisely, notwithstanding the fact that he acted wrongly. Hence the wisdom thus exhibited, is declared in the Scriptures to be of "a worldly sort," and represented by the Saviour, as characteristic of the children of this world. In the moral sense, wisdom consists in the choice of the best ends, and of the best means for attaining them. To manifest such wisdom, it becomes indispensable, that the ends selected be morally good, and the means adopted ethically right. This kind of wisdom, is said to be "from above," and characterizes the children of light. Comparing ends with ends and means with means, as distinguishing the wisdom of the children of this world, from that of the children of light, the conclusion would be, that the wisdom of the latter is superior to that of the former; but contrasting the manner in which the children of this world pursue their ends, and adapt the means to their attainment, with the manner in which the children of light pursue their ends, and adapt the means to their attainment, the wisdom of the former, is determined to be superior to that of the latter. The Saviour does not say, that it ought to be so, nor that it must be and remain so, but simply that in general it was so. And to the consideration of the evidences, establishing this truth, as drawn from a comparison of the wisdom of the children of this world, with that of the children of light, we invite the candid attention of the reader.

I. It is a characteristic of wisdom, that between the degree of effort put forth, and the value of the end to be attained, there must be a real correspondence.

The children of this world, as human beings, are all subject to want. The consciousness of want, awakens longing, and this prompts the effort to secure the objects which will relieve it. In this manner, the children of this world show that they possess the capacity for the selection and attainment of mechanical, sensuous, rational and ethical ends. And they are all so constituted, that each must have, and will select some ultimate end, to which all others will be regarded as subordinate, and to the attainment of which they

will be subjected and used as means. And what is the ultimate end of the children of this world? Sensuous enjoyment, *i. e.*, happiness derived from the gratification of the senses. This constitutes their chief good. The means which will secure it are the objects of this world. And inasmuch as they regard its attainment as the supreme achievement of life, they make corresponding efforts to secure it, in the highest degree. And in this correspondence between their efforts and their end, lies their wisdom. But as reason is higher than sense, and as moral excellency is more precious than happiness, so too, are rational and ethical ends superior to sensuous ones; and yet the children of this world put forth their greatest efforts, to promote their sensuous, and neglect those which would advance their rational and ethical ends. And in the degree of effort which they thus put forth, we discover the true estimate which they place upon the value of the end for which they live, and as there is a real correspondence between them, they thus exhibit in their conduct an important characteristic of wisdom.

The children of light are created by the same God, and subject to the same wants. The consciousness of their wants causes the same longing for relief, and this longing prompts them to make efforts to secure it. Thus far there is a constitutional identity between them. But the former have been brought under the light of truth, and transformed under the light of the Holy Spirit, and hence they have become the children of light. As such, they rise to a higher sphere of existence, and are capacitated to apprehend spiritual realities, to choose spiritual ends, and to put forth corresponding efforts to secure them. Their ultimate end is the Glory of God, as embraced in the justification, sanctification and salvation, of sinful, depraved and ruined man. Now, in order that they may manifest the same degree of wisdom, in promoting their supreme end, as the children of this world do in promoting theirs, it becomes necessary that there should be the same correspondence between the degree of effort put forth by them to attain it, and its real value. But when we consider the fact, that the children of light acknowledge their obligation to glorify God in their bodies and spirits which are his; and that the value of the moral recovery and eternal blessedness of a ruined world, surpasses all finite conception; and then compare the degree of effort which they put forth to promote these ends, we become painfully impressed with the fact, that there is no real corre-

spondence between them, and hence they are said "to come short of the Glory of God." And as we have seen that such a correspondence does exist between the value of the end of the children of this world, and the degree of effort which they put forth to secure it, it follows that the wisdom thus manifested by them, is superior to that manifested by the children of light.

II. *It is another characteristic of wisdom, to make efforts for the attainment of an end, at the most propitious period.* Wherever the children of this world appear upon the stage of life, their constitutional wants are immediately felt. As physical beings, they need food, clothing and shelter. As social beings, they require homes, and provision for their families. As political beings, they are in want of security in their persons and protection in the exercise of their rights. As intellectual beings, they must have mental culture. And as civilized beings, their interests demand opportunity for prosecuting a calling, developing resources, and making improvements. Now what constitutes the propitious time, for making the necessary efforts to supply these necessities, and secure these advantages? The earliest possible period which ability and capacity will warrant. Tested by this criterion, the children of this world have manifested a commendable degree of wisdom, in all civilized lands, and in none more so, than in the United States of America. Whether we fix our eyes upon them as citizens of our whole country, or as pioneers in its Western section, or as inhabitants of its towns and cities, we shall observe numerous and striking evidences of their wisdom, in putting forth timely efforts for the supply of all their natural wants. To procure the necessities of life, they devote themselves at once to their various callings—to secure the comforts of home, they prosecute industrial pursuits—to enjoy life, liberty and the uninterrupted pursuit of happiness, they found governments, to exercise authority, frame constitutions, enact laws, administer justice, punish crime, and thus promote the general good—to attain intellectual culture, they establish Common Schools to disseminate education in its lower, and Colleges and Seminaries, to impart it in its higher forms—to stimulate mind, they provide and disseminate a periodic and permanent literature, and thus realize the blessings of the highest civilization.

But how does the wisdom of the children of light compare with that of the children of this world, as just presented?

We answer, unfavorably in a high degree. The end to which they have professedly devoted their lives, is as we have already seen, the glory of God, in the conversion of the world to Jesus Christ. The principal means necessary to the attainment of their end, are the Christian Sanctuary, the Christian Ministry, Christian Literature and Christian Education. And what does the characteristic of wisdom under consideration require? That the children of light should furnish these agencies and instrumentalities, at the earliest period, required by the wants of mankind, and rendered possible by their ability and prosperity. But that they have been deficient in this respect to a lamentable degree in general, is evident from the history of Christianity, and that the Lutheran Churches in the United States have fallen comparatively low in the scale of wisdom, in which we are now weighing them, the destitution, and character of many of their members abundantly prove.

Take the Christian Sanctuary! This constitutes the modern Sinai, whence the law of man's highest well-being goes forth—the New Testament Calvary, whence Christ and him crucified are proclaimed as the recovering power of a fallen world. Wherever the members of our household of faith are found, its presence is needed, and wherever the ability exists to aid them in erecting it, the obligation to do so is imposed upon every one bound to them by a common faith, and favored by the enjoyment of its worship and instructions. But how little has this obligation been felt, and in how few cases has it been met? The rule with us has been to anticipate nothing, and to do but little for the thousands of our people emigrating from Europe and the East to the Great West. Our Church Extension movement was comparatively small, and altogether inadequate to render the required aid to a tithe of those bands of Lutherans, who needed it all over the broad West. We usually shut our eyes when Christ has commanded us to open them, and hence do not see scores and hundreds of rich harvest fields, perishing for the lack of the house of the Lord, with its necessary concomitants. Instead of becoming religious pioneers, occupying ground early, and reaping first fruits, we have too often been guilty of neglecting all these advantages, and of allowing wiser children of light to reap them; and when almost every prominent denomination was already represented in a town, city, or neighborhood, then we have been wont to come along, and endeavored to gather up the remnants left.

organize them into a Church, and aid them in erecting a house of worship. We need but mention Chicago and San Francisco, to awaken the painful conviction, that we have not heretofore, nor are we now, manifesting that wisdom, which requires that the Sanctuary of God be planted in the midst of our destitute people, at the earliest period rendered possible by our ability.

Take the Christian Ministry! This constitutes the soul of the sanctuary, — the living oracle proclaiming the unsearchable riches of Christ. It is indispensable to the complete organization and continued progress of the Church. The word it declares, becomes the power of God unto salvation. It is necessary for all men, and those possessing it, are bound to furnish it to those destitute of it, whether in heathen or civilized lands, at the earliest possible period. To do this is true wisdom. Have we manifested it as a Church? Not in any very high degree. We have not as a denomination furnished a due proportion of Missionaries to the heathen, and we have not provided Home Missionaries at the most propitious time, to our scattered members in different portions of our land. In what city, town, or neighborhood, where we now have a minister laboring in the West, was nothing lost by delay? Where cannot influential persons be pointed out, who pertained to us, but who united with other denominations, before the Lutheran banner was unfurled in their midst? And in what prominent place in the entire West, could not a Lutheran Missionary have found members enough to have formed the nucleus of a congregation, years ago? We know of none, and have heard of none. But we have visited many places, where we saw and heard enough to convince us, that openings of the most promising character existed, for building up large and influential Lutheran congregations.

Take Christian Literature! This constitutes the crystallization of thought, the daguerreotype of speech, the inscription of the pen, the embodiment of truth, the amplification of the Scriptures, the multiplication and permanent preservation of the spiritual productions of the Church, the resurrection and immortality of her ministry, her achievements, and her ages. The sanctuary may be erected, the ministry occupy it, and thus multitudes be brought under the influence of the preached word. But this agency is limited to times, places, persons and circumstances, creating the necessity for the origination of an instrumentality, which

shall be unlimited in all these respects. These conditions are fulfilled in religious literature. It is adapted to reach all persons, to pervade all times, to appear in all places, and to exert its influence under all circumstances. It is an invaluable auxiliary to the sanctuary and the ministry, and an almost indispensable requisite to the efficiency, progress, and triumph of the Church. Wisdom demands that it be furnished at the earliest possible period. Have the children of light been, everywhere and at all times, actuated by it? In a very limited degree. Have we as a Protestant Church been an exception? In our early history, our reformation period, we might perhaps justly claim it. But what shall we say of the wisdom of our Church in her American period? She has been slow in importing her transatlantic literary works, tardy in translating her German productions, and very late in providing an Americo-Lutheran literature. For more than fifty years, she had no weekly religious periodical; for more than seventy years she had no Quarterly Review; and for more than a hundred years, she organized no Lutheran Board of Publication.

Take Christian Institutions of Learning! These are the original sources of Christian education, both in its higher and lower form. They prepare the teachers of the schools, where the children of the Church are taught; they educate the ministry for her sanctuaries; and they discipline the minds of the authors, who produce her literature. Though mentioned last, in importance, they deserve to be placed first. Their presence or absence determines the planting and training of the Church; their number and character, conditions her extent and position in the earth. What does wisdom require concerning them? That their foundations be laid simultaneous with those of the Church. Have the children of light everywhere and at all times been actuated by it? By no means. How does the course of the Lutheran Church in America appear under this test? The immigration of her members to this country, began an hundred and twenty years ago, increasing from scores and hundreds to thousands and tens of thousands. And yet, three quarters of a century passed away, before she began to found Colleges and Theological Seminaries, and more than a century elapsed, before she established a single institution, for the thorough education of her daughters and mothers. The most charitable thing we can say of her is: "Better late, than never!" But palliatives we have none to offer, and

mollifying ointment for the wounds opened by the arrows of truth shot from the bow of history, we have no disposition either to manufacture, or administer. The comparison between the course pursued by the children of this world, and that of the children of light, is prejudicial to the latter, and the wisdom of the one, still appears superior to that manifested by the other.

III. *It is another characteristic of wisdom, that the means be adequate to the attainment of the end.* The children of this world, under the pressure of various wants, are impelled, not only to make timely but also adequate provision for their supply. Accordingly, we behold them devoting themselves to ordinary labor, the mechanic arts, agriculture, commerce, merchandize, manufactures, learned professions, science and art, in sufficient numbers to supply all their animal and rational wants. They open thorough fares, dig canals, construct rail roads, multiply inventions, and build manufactories, adequate to develop the natural resources of the land, to add increased value by intelligent labor to the raw material, and to transport their products, cheaply and rapidly to the best markets. They build school houses, establish teachers, seminaries, and found universities in every portion of the country, affording the facilities of education for the more common walks of life, as well as for the higher culture, demanded by the professions of Law and Medicine, Literature and Politics. They ordain town and city corporations, township and county regulations, and State and National Governments, clothed with sufficient authority to keep the peace, defend the State, and promote the public welfare. And they erect Alms Houses, Hospitals and Asylums, capable of supplying the necessities of the poor, the rich, and the unfortunate. These provisions, in their character, numbers and extent, are adequate to supply most, if not all the earthly wants of the children of this world. In this manner they promote their sensuous happiness, attain their ultimate end in a high degree, and exhibit their wisdom in one of its most favorable aspects.

Let us still further compare the wisdom of the children of light, with the characteristic of that of the children of this world, just exhibited. They are commanded to preach the Gospel to every creature. They have voluntarily made the conversion of the world the ultimate end of life. Are the means originated and used by them, adequate, even approximately, to its attainment? Look out upon the moral con-

dition of the world for the answer ! Eight hundred millions of immortal souls have never seen a Christian sanctuary, heard a Christian minister, received a Christian education, read a Christian book, or heard of the existence of the Bible. In nominally Christian lands, the provisions of the Church are hardly adequate to supply the religious wants of one-half of the population. Even in Germany, England and America, fields of crying destitution, vast in extent, everywhere appear.

The inadequacy of the religious provision of the Lutheran Church in the United States, is perhaps greater than that of any other denomination. We have built 2500 Churches, but we need 2500 more. We have furnished 1600 Ministers, but we need 1600 more. We have produced some periodical and permanent literature, but we need it multiplied ten-fold more. We have laid the foundations of 14 literary and theological institutions, but not one of them is yet fully endowed, the majority of them have only been begotten, are in embryo awaiting strength to be born, while others are gasping for the breath of life, and are ready to die. We have established 14 academies, while under proper restrictions and management, our wants would require many more. We opened half a dozen female seminaries, but scarcely half of them still live, to foster as Alma Maters, the daughters of Zion. We are educating 150 beneficiaries, but we ought to be training quadruple as many more. We have gathered into our higher institutions perhaps a thousand young men, and at most a few hundred young women, but our wants require, that their advantages should be shared by thousands more. We are supporting perhaps a hundred home and half a score of foreign Missionaries, but our ability would enable us to double the number of the former, and quintuple that of the latter. We have called into existence half a dozen institutions, for the manifestation of charity and mercy to the widow and orphan, the sick, the infirm, and the unfortunate, but the sufferings of the Church, poor, bereft, and afflicted, cry out in thunder tones for the establishment of many more. What is the conclusion then, thus forced upon those who have accompanied us in our tour of observation ? Can it be any other than that the means used by the children of this world in the attainment of their end, excel in adequacy, those used by the children of light, in the attainment of

their's, and that, consequently, the wisdom manifested by the former, is superior to that exhibited by the latter?

IV. *It is another characteristic of wisdom, that the reward of labor be bestowed according to its nature and value.* To secure the individual and associated ends of the children of this world, it becomes necessary, that a sufficient number of persons acquire the proper qualifications, and enter upon the various callings and professions of human life. In order to secure their services, adequate inducements must be held out to them, in the form of official honor and pecuniary reward. And as the nature of these vocations differ, so too does the character of the qualifications required, and of the services rendered, and hence the amount of emolument bestowed, must be regulated accordingly. This is not only called for by the dictates of justice, but it is enforced by the lessons of practical wisdom. The children of this world have exhibited it in a sufficient degree, to secure an adequate number of properly qualified laborers, mechanics, farmers, merchants, bankers, lawyers, doctors, teachers, editors, professors, military officers, soldiers, sailors, legislators, judges and executives, to develop the national resources, improve the national domain, administer the national affairs, and advance the national greatness. In other words, the rewards of labor and the emoluments of office, have been sufficiently great, to crowd almost every secular calling and profession in the land.

The children of light have theoretically adopted the same principle of wisdom, but they have proven greatly deficient, in its practical application. To originate and apply the means necessary for the moral recovery of man, it becomes indispensable that certain vocations and professions be filled, by an adequate number of properly qualified persons. And although devoted to spiritual interest, the principal, that "the laborer is worthy of his hire," must be honestly carried out, in order to secure their services. To what extent, this has been done by the children of light, the amount of remuneration paid for literary and ecclesiastical services will show.

We have seen that they need Christian literature. This constitutes the highest kind of labor, demands the highest qualifications, and hence, ought to receive the highest reward. But in this, as well as in many other cases, that which ought to be, is not that which is. Hardly a man, if devoted to the preparation and publication of religious books, could secure a competency from it, and few of those filling

editorial chairs, receive an adequate support. Church literature must, therefore, be produced by those who are supported from other sources, and the time and strength devoted to it, can only be that which may be spared, from the prosecution of other pursuits. And while this continues it must remain depreciated in quality, and inadequate in quantity.

To foster Christian education, and prepare Pastors and Missionaries, the Church needs learned Professors to man her institutions. The preparation required, and the work exacted must, likewise, be of the highest order, and hence should receive a liberal reward. But this is far from being generally the case. A Principal in a High School in Boston receives \$2500, which is more than all the Professors in some of our institutions receive together, and a clerk or salesman in some of our large cities, receives more than twice as much salary as any Professor or President in any of our Colleges or Seminaries.

To fill her pulpits, the Church requires an adequate number of educated and pious Ministers. And as they are commanded to give themselves wholly to their work, it follows that they must be supported entirely by their work. And as their attainments and labors are of the highest order, so too should their compensation be. But what are the facts in regard to ministerial support. They prove that the principles of wisdom and justice under consideration, are everywhere violated. There is no other profession requiring any thing like such qualifications and such services, which is not more than twice as well supported. A paragraph went the rounds of the papers not long ago, stating the number of Lawyers in the United States, and mentioning the fact, that the average of their salaries amounted to \$1500 per annum. Another followed not long afterwards giving the number of Ministers, and putting the average of their salaries at \$300. So that while the pecuniary reward of the one is five times as great as that of the other profession, the qualifications and services of the latter are superior to those of the former. And what are the consequences of this injustice and folly? It prevents the command of Christ from being heeded by many who are called to the Ministry. It deters multitudes from studying Theology, who began their College course with that intention. It causes not a few to bury their ministerial talent, even after they have been educated, by not entering upon the work of their holy calling. It has so discouraged a host of laborers in God's vineyard, as to necessi-

tate them to abandon it, and devote themselves against all their inclinations and preferences, to some secular calling. It produces an unsettled state of the churches, and severs the pastoral tie so frequently, as greatly to retard their progress. It renders the life of the Ministry so onerous, and subjects them to such self-denials as greatly to retard their usefulness. And as the clerical profession is thus held up before the minds of parents and sons, as one involving want and suffering during its prosecution, and the gloomy prospect for the occupancy of an alms house at its end, it is not at all to be wondered at, that many of the former refuse to dedicate their son to such a calling, and many of the latter, shrink even from contemplating the duty of entering upon it.

To do that, which in its legitimate influence tends to weaken our literature, cripple our institutions, and reduce the number of our Ministry, cannot be wise; and as this is the direct and constant result, flowing from the inadequate rewards bestowed upon literary, educational and ministerial labor, by the children of light, they may justly be charged with folly. And as in this respect, the children of this world act differently, it follows that the wisdom which they exhibit, is superior to that manifested by the children of light.

V. *It is another characteristic of wisdom to harmonize the principles of division and concentration in the attainment of individual and associated ends.* The children of this world inhabiting our country, shall constitute the representatives of all the rest. They are divided into individuals, families and communities, and yet united as one nation. They occupy houses, dwell in towns and cities, inhabit townships, counties and States, and yet are all citizens of the United States. As such they have local and general interests to promote — individual and associated ends to attain. And they manifest their wisdom by securing the harmonious development of the principles of division of labor, and concentration of effort in attaining them. Individuals, as divided from others, are permitted to promote their personal ends, but not as if in isolation from them, in such a manner as to interfere with the same ends of their fellows; but as united to them, in such a manner as to harmonize with them in the attainment of their ends. Accordingly, we find individuals and families dwelling in towns and cities, dividing their efforts in the promotion of their individual and domestic ends, and yet concentrating them harmoniously in the

promotion of their municipal ends—the inhabitants of towns and cities dividing and concentrating their efforts in the same manner in securing their municipal and their township and county ends—and the citizens of townships and counties doing the same thing in furthering their state and national ends. To secure such a development of the productive energy of the people, is the object of local governments, acting in unison with, and subordination to the general government. The manner in which all this is to be done is laid down in Constitutions and Statutes, and the motives calculated to secure it, are found in the sanctions of law. By the manifestation of this aspect of wisdom, their individual and common interests are not only secured, but they are promoted in the most economical, expeditious and successful manner.

The children of light occupying the same country, shall likewise constitute the representatives of all the rest. Has the characteristic of wisdom, just illustrated in the conduct of the children of this world, actuated them? In a very low degree. They are divided even as Protestants, into a score of denominations, and thousands of congregations. And instead of developing their religious energies harmoniously in the attainment of what they acknowledge to be their common end—the conversion of the world for the Glory of God—they do so antagonistically. Brother is isolated from brother, altar stands over against altar, congregation interferes with congregation, and denomination is pitted against denomination. Thus vast energies are misdirected, countless treasures are squandered, and mighty influences for good are lost, because half the talents of Zion are diverted and buried. More sanctuaries are thus built than the spiritual wants of localities require—more Ministers are supported than communities need—more institutions are founded than the literary and theological necessities of the Church call for,—and thousands at home, and millions in foreign lands perish, because the means thus wasted, were not appropriated to them.

What would our judgment be, if the children of this world were to act, even in a small degree, in this manner? We should condemn it with one voice, and protest against it as the height of folly. Suppose that the various nationalities, occupying our territory were to be so divided in sentiment, and so isolated in action, that each would insist on having its own local and state government—its own schools and Colleges—its own public improvements—all manned by its own citizens and supported by its own funds—and each jeal-

ous of the other and antagonistic to all. What a turtle pace this would give to all progress—what a pigmy character it would stamp upon all their institutions—what a tax ridden people they would become—what a self-devouring nation they would be—what an insignificant power they would constitute among the nations of the earth!

We, as a denomination in America, constitute an illustration of the lack of this aspect of wisdom. We are divided into German, Swedish, Norwegian and English Lutherans—into Missouri, Wisconsin, Ohio, Buffalo, General and some other Synods. The same nationalities and tongues are divided into different ecclesiastical bodies on the same territory, district Synods are divided from each other in the same General Synod—congregations in the same district Synod, and town, and individuals even in the same Church. Instead of concentrating our energies and harmonizing our efforts, we isolate and antagonize them. In many towns and neighborhoods especially in the West, and in not a few even in the East, there are two and three different kinds of Lutheran churches built, and as many kinds of Lutheran Ministers laboring, where the number of our people require but one. With institutions it is the same. Buffalo, St. Louis, the Springfields, Columbus, Decorah, Wartburg and Selinsgrove are the seats of at least half a dozen Lutheran institutions, characterized by divergent theological tendencies, and the climax is about to be capped, by arraying Philadelphia against Gettysburg. With Church periodicals it is the same. The Informatorium exposes the un-Lutheranism of the Lutheraner, the Lutheraner of the Kirchenzeitung, the Kirchenzeitung and Zeitschrift of the Kirchenbote, and the Standard and the Lutheran of the Lutheran Observer; with unrestricted liberty for a cross fire whenever the disposition is felt, or the opportunity occurs. In our immense losses, our unoccupied churchfields, our large pastoral districts, our scarcity of beneficiaries, our insufficiency of missionaries, our struggling institutions, our small benevolent contributions, our circumscribed church-literature, our deficiencies in piety, and our weakness as a religious power in the land, we see the legitimate and inevitable results of this division of effort in antagonistic development, instead of harmonious co-operation in the attainment of our denominational ends.

The fac-simile of this picture it is easy to paint. Suppose that the children of this world, inhabiting the same locality, were to permit their differences of opinion, in regard to the

best mode of making a certain improvement, or of using it afterwards, so to divide them, that they would not only not co-operate in its construction, but refuse to avail themselves of its advantages, and stubbornly go to work and construct a rival one, for their exclusive accommodation. Let it be a rail road between two points. They differ about the course it is to run, the width of the track, the character of the rails, the kind of locomotives, the election of officers and the management of the road. The various questions are decided by the majority, but the minority, in their pride of opinion, refuse to submit to the decision, and in the exercise of private judgment, they determine neither to take stock nor to patronize the road. What! says one of these sticklers: shall I subscribe my money for a road running by disputed point? Shall I consent to risk my life on a six-foot track? Shall I trust my freight to the cohesive power of a T rail? Shall I consent to ride after a camel back locomotive fed by anthracite coal and running 25 miles an hour? Shall I trust my business interests to the management of a progressive American rail road president, with a board of managers infected with the same radical notions? Never: I would rather carry my freight on a canal boat, and travel in a stage-coach. I go for forming a company to build another road. His motion is sustained, and the road put into operation as a rival. This is no caricature, but a reflecting mirror in which we may behold the divided state into which extreme symbolism, confessional hair-splitting, theological speculation, and exegetical dogmatism on the one hand; and lawless individualism, the unrestricted exercise of private judgment, involving ecclesiastical anarchy and radicalism, on the other hand, have brought the American Lutheran Church. For, it is demonstrable, that the doctrinal and practical differences, prevailing among the various nationalities and the separated Synods of the Lutheran household of faith in the United States, have reference, with rare exceptions, to the mere accidents and not to the great essential features of the Christian system of truth. To remain, therefore, in isolation from each other, and to continue the process of Church-disintegration still further, will involve not only the folly of acting in violation of the dictate of wisdom just considered, but likewise the guilt of ecclesiastical schism and heresy. In other words, it will establish the fact, that they have permitted their differences of theological opinion and practice, to alienate their hearts, and to develop their Church-life, in

the form of separatistic and opposing factions, rather than in that of one great, united and organic body, concentrating all its energies harmoniously, in the furtherance of its important mission on earth, and the attainment of its all-glorious end in heaven. And as the children of this world, are very seldom guilty of such folly, and the children of light very frequently are, it follows still, that the wisdom of the former is superior to that of the latter.

VI. *It is another characteristic of wisdom, to apportion the means necessary to an end, according to the ability of those obligated to contribute towards its attainment.* The children of this world need, as we have already seen, governments, institutions of learning and public improvements, to promote their common interests and minister to their earthly happiness. To provide them, requires large sums of money, and as all the citizens are privileged to share their benefits, so too, are all obligated to contribute to their support. But as the citizens differ in the degree of their wealth, justice requires that their aid correspond with it, and hence each is bound to pay towards them, according to his ability. Hence, after the aggregate amount of expenditure has been determined, it is apportioned among all the citizens in such sums, as the assessed value of their property calls for. The public burdens are thus parcelled out equally, and each one is obligated to bear a just share of them.

The children of light, as we have also seen, need various agencies and instrumentalities to secure their religious ends. To establish and foster them, requires the outlay of large sums of money, and this must be contributed by all associated with them. What is the dictate of wisdom in regard to the principle, according to which it ought to be done? Unquestionably, that the amounts required should be proportioned to the ability of each. And what is thus determined by the judgment of the understanding, is both formally and informally enjoined by the sacred Scriptures. In the Old Testament, dispensation, the prescribed proportion for the temple service, was one-tenth, leaving room for the play of voluntary offerings, according to the degree of gratitude and sense of obligation felt. Nor has this principle been repealed in the New Testament dispensation, and the principle of religious anarchy introduced, leaving each one in the exercise of full liberty to give or not to give — to give as little or as much, as his whims and impulses might prompt, without being under any obligation, to regulate his benevolent contributions,

by the just and equal standard, adopted and promulgated by the authority of God? No. The children of light are declared to be stewards of God; they are commanded to give as God has prospered them—to contribute according to their ability—and to sow bountifully, cheerfully and constantly. They are warned against repudiating this principle, thereby easing themselves and burdening their brethren, and threatened with the curse of spiritual barrenness, for shutting their bowels of compassion and sowing sparingly of their abundance, towards the relief of the poor and unfortunate. This principle still stands, as the law of Christian benevolence, unrepealed and irrevocable; binding when first uttered, binding now, and binding through all time, upon the children of light.

Is it asked whether the precise proportion is fixed in the New Testament dispensation? We answer, in the eye of God it is. As he grants to each his ability and prosperity, he knows precisely what proportion would meet his obligations, as imposed by the graduation principle ordained by himself. The New Testament benevolent proportion is, therefore, just as fixed and certain in the eyes of God, as that of the Old was, and the obligation resting upon each to be governed by it, is just as strong. In the eye of man, however, while the principle is fixed, the proportion is not formally declared, but must be determined by the extent of Church wants, and the peculiarity of individual circumstances. Thus in building a Church, supporting a Pastor, founding an institution, the aggregate amount required for the accomplishment of each, apportioned respectively among all properly interested in it, according to their several ability, would determine the proportion due in the eye of God from each. And while we shall not attempt to decide the exact amount which each church-steward is in arrears to his Lord, according to the proportion which he has enjoined upon him, we shall nevertheless maintain, that the New Testament proportion, which each one ought to give to the cause of God and humanity in general, cannot be less than that formally imposed in the Old. And this opinion we base upon the contrast between them. The old dispensation was imperfect and transient—the new is perfect and everlasting. In the old the wants of the Church were confined mainly to one nation—in the new, they include those of all nations. In the old, the proportion was one-tenth, with permission to transcend it—in the

new, the principle of graduating benevolence is inculcated in such terms, that the primitive Christians went far beyond it, and instead of falling under censure for their extraordinary disinterestedness, they became the subjects of inspired commendation, and their example held up for the admiration and imitation of all pertaining to it. In the old, the religious wants of Israel were mainly confined to the support of the temple service, and yet for this one-tenth was imposed—in the new, the religious wants of the children of light are greatly extended and multiplied, beyond those centering in the house of God. From all of which, it is impossible to conclude otherwise, than that the New Testament proportion of benevolence required, cannot fall below, but must rise above, that revealed in the Old.

But how is this law of graduating benevolence, according to ability and the wants of the Church and the world, to be enforced? Not by the strong arm of the State, as is the case to some extent in Europe; because the alliance between it and the Church, is itself unholy; and because voluntariness, the true characteristic of benevolence, would be destroyed thereby. Not by the disciplinary power entrusted to the Church, where she is independent of the State; for, while she has the right to adopt the principle of benevolence, for which we are contending, as one of her rules and regulations, and to obligate her members to be governed by it, in their contributions to the cause of God; and while there may be cases of such a flagrant violation thereof, as to call for the exercise of her authority in enforcing it, nevertheless in general, it would be inexpedient and might prove injurious, to extort charitable funds, by the arm of discipline. How then must this law be enforced? By the power of conscience. This is the arbiter to whom the Church appeals. This is the arm of power, to which she looks for the enforcement of her claims. A conscience instructed in the word, and enlightened by the Spirit of God—a conscience which has looked through the telescope of eternity, and learned the relative value of earthly and heavenly things—a conscience, which at the command of Christ, has opened its eyes, and looked over the field of the world, beginning at its own Jerusalem, and extending its own observations to the ends of the earth, computing the extent and value of the harvest which is ready to perish, and estimating honestly its own ability to aid in saving it. To such a conscience, the Church looks as her only

hope, in securing the means necessary to supply the wants of the world.

But that such a state of conscience has not generally existed among the children of light in past ages; and that the same is still true of them, to a very lamentable extent, the moral condition of the world from the advent of Christ until now attests. And that we as a Church among Protestants, and as a denomination in America, have not attained to any very elevated standard of benevolent action, our past history and present deficiencies prove. Theoretically we have acknowledged, and formally we have adopted the principle of graduating our contributions, according to our ability and wants; but practically we have neither honored nor enforced it. Who can doubt, that if the contrary had been the case, and the law of benevolence re-enacted by Christ, and enforced by the teaching of the Apostles, and the example of the primitive Christians, had been obeyed by the Lutheran Church in the United States, that her numbers would have been quadrupled, and her relative denominational position changed, from the third or fourth to the very first. But letting by-gones be by-gones, if she could be brought even now to arouse from her lethargy, and voluntarily to carry out the Scriptural principle we are enforcing, she might bound forward so rapidly, as very soon to outstrip every competitor in the American amphitheatre of Zion. And who can question, that if all the children of light, had been governed by the principle of graduating their benevolence by their ability and the wants of mankind, in the same manner and to the same degree as the children of this world have been, in the sphere of civilization, that they would not ages ago, have brought all nations under the influence of the Gospel? And as the children of this world have greatly surpassed them in this respect, it follows still that the wisdom manifested by the former, is superior to that manifested by the latter.

VII. *It is another characteristic of wisdom, that special means be adapted to the attainment of special ends.* We have seen how the children of this world manifest their wisdom, by adapting ordinary means to the attainment of their ordinary ends. In their social development, however, as communities and sections, wants of an extraordinary character arise, and for the supply of these the ordinary means in use among them, are found to be inadequate. This becomes the occasion for the origination of extraordinary means to meet such emergencies. Accordingly, when individual enterprise,

and State provision fail, associated enterprise, as organized into incorporated companies, makes up all these deficiencies. In this manner the skill, wealth, and energy of the nation, are concentrated upon various public improvements, the march of sectional progress is hastened, and the standard of civilization is greatly elevated. Such, however, is the character of these enterprises, and so large is the amount of money required to carry them forward, that none but the rich are able to take part in them. The poor, and those in moderate circumstances, are, therefore, not expected to become stockholders in the mammoth corporations of the land, and if the wealthy were to be so dwarfed in their public spirit, and so hide-bound in the use of their substance, as not to originate and support them, it would be impossible to undertake and carry them forward to completion. But in so far as the children of this world favored with wealth, are actuated by that degree of public spirit and commercial enterprise, necessary to invent these instrumentalities and keep them in operation, in so far do they exhibit that characteristic of wisdom, which adapts special means to special ends. And this has been the case among them in all civilized lands, and especially in our own.

But how do the children of light act, under similar circumstances, in advancing the Kingdom of God? In the development of the Church, as the bearer and applier of the redemption forces, peculiar wants constantly arise, calling for the invention of plans, and the contribution of the funds, necessary to supply them. And some of these wants are so great, and the agencies for meeting them so costly, that unless the rich, and those in more than ordinary circumstances, contribute according to their abundance towards supplying the one and sustaining the other, neither can be done. If, under the stimulus of necessity, such enterprises are nevertheless undertaken, and the poor and those in moderate circumstances, relied upon to carry them forward, without the co-operation of the wealthy as such, it will soon become manifest that their ability is inadequate to the task, and they must consequently languish, if not die.

Let us illustrate this point, by reference to the establishment and endowment of Colleges and Theological Seminaries. This is a work, which will cost at a moderate estimate \$100,000 each. And as every important section of the land and the Church, requires the presence of both as twin sisters \$200,000 will be needed in each to found them. Dividing

our Church territory into five large districts, Pennsylvania, Delaware, Maryland and New York, Ohio, Michigan and Indiana, Illinois and Missouri, Iowa and Kansas, Wisconsin and Minnesota, and we shall need a million of dollars to supply their literary and theological necessities. Now, who does not see, that the peculiar character of the agency necessary to supply these wants, requires the appropriation of such sums of money as the poor in their poverty cannot raise, and that if the rich do not understand the call of God, thus addressed to them, voluntarily to come forward and contribute them, they must all be imperfect in their birth, slow in their growth, sickly in their life, and circumscribed in their influence. Not to be extreme in our position, we will admit, more for argument sake, than because we could not triumphantly sustain the view, which would excuse the poor from taking any part in such a work at all, that they may be called upon in their penury, to cast their mites into the College and Seminary treasuries of the Church; but we yield this to them, more as a special privilege to enable them to feel, that they too had a hand in putting these mighty engines in motion, than as an imposed duty, called for by their pecuniary circumstances. Wisdom, analogy, observation, experience, example, history and Scripture, all sustain us, in maintaining that such expenditures should and must be, mainly, if not entirely, borne by the rich, and those in more than ordinary circumstances. If this be questioned by them, then we put the following interrogatories, and expect a candid and honest reply. A bank with a capital of a hundred thousand dollars, is nothing extraordinary in financial circles. Would they consider it judicious, and be willing to get the stock taken, in sums of, from a cent to a dime—a dime to a dollar—or a dollar to five? Why not? Because they know that the people who could not invest larger sums than these, are not the ones, upon whom they would be willing to call to aid them in establishing banks. A rail road twenty-five miles in length, is no first-class improvement; and yet it would cost more than the five Colleges and Seminaries, for the founding and endowment of which we claim a million of dollars. Would they undertake to raise the funds for building it, in such amounts as they expect us to found and endow institutions with? Why not? Because they would feel that such means were inadequate to accomplish such ends, and that the time, and labor required to secure and collect such subscriptions of stock, would, in their estimation, be worth more than

all the proceeds combined. In short, they would not apply minimum means to maximum ends—they would not attempt with a one-horse power to draw a hundred car freight train across the Alleghenies. And yet, this is the work that the wealthy men of the Church, expect us to do, without their contributions, in such sums as shall characterize them as those of the rich, but in such sums, as no one can distinguish from those of the poor. In other words, they desire to be considered, and prove that they are, rich in every sphere and relation of life, except in their Church sphere, and their spiritual relations to their associated members and their fellow men. We have given considerable attention to the subject of establishing institutions of learning; we have some experience in raising funds for their endowment; and we have cast our eye over the amounts, contributed for this purpose by our Church members in this country, and we are constrained to say, that no living rich man has yet appeared as such, in the amount of his contributions, to any of our institutions of learning. We have rich men in every section—multitudes of them. They appear as such, on the tax and stock books, as farmers, mechanics, lawyers, doctors, merchants, bankers, &c., but no one has as yet appeared, so far as our knowledge extends on the Church books, as a benevolent contributor to our Colleges and Seminaries, in such sums as rich men alone ought and can give to such objects. The Lutheran Church in the United States has not trained one rich man who has endowed a professorship in any one of our Colleges or Seminaries. The East has not educated one in the School of her benevolence, who has given \$10,000 or even \$5,000 to either institution at Gettysburg—not even a score who have given \$1,000 apiece. The West carried forward a thousand dollar plan, of our own conception and practical inauguration, for the endowment of a professorship in Wittenberg College to a successful issue, and at the College endowment convention, lately held at Dayton Ohio, three men subscribed \$5,000 apiece, one \$4,000, another \$3,000, another \$2,500, another \$2,000, and several others \$1,000—eleven men contributing \$30,000, six of whom belonged to the congregation of the Church in which it was held, and who gave \$21,000 of this amount. These \$5,000 subscriptions are the highest ever made by individuals, and these \$21,000 constitute the largest amount ever contributed by any congregation, belonging to the Lutheran Church in the United States. We trust that the commendable example

thus set, may be initiated by the rich men of the West, and their mantle fall on the rich men of the East, so that a new era may dawn upon the Church, in which her institutions shall be endowed, her languishing enterprises resuscitated, her vast resources developed, and her glorious mission in America fully accomplished.

And as multitudes of the wealthy men in other denominations, have contributed to their great benevolent enterprises, by tens and hundreds of thousands; Union College receiving \$600,000 from Dr. Nott, and Yale College half a million during the last few years, reasons must exist why such things have not been done by the rich men of our denomination. We do not believe that these are found in the deficiencies of our Church, or the incapacity of our members to rise to the accomplishment of great things. We attribute their lack of benevolent enterprise, rather to the want of proper parental training, deficient mental culture, and inadequate pastoral handling. A standard of benevolence worthy of their contemplation has not been held up before them, examples for their imitation among their fellows have not occurred, and the obligation to give according to *their* ability, has not been adequately impressed upon them. They have been too often treated as though they were incapable of better things, and their consciences eased, and their benevolent disposition spoiled, by fulsome praise, when they gave such sums, as for them to give were a mere pittance. Let all this be changed? Give them a different training at home, and a different handling in the Church! Devise liberal things, and call upon them alone to accomplish them! Exhibit in glowing colors the benevolent examples of Scripture, and proclaim, now in melting and then in thunder tones, the law of benevolence ordained by God! Warn them against the insidious wiles of Mammon, and stimulate them with the blessed results and the glorious rewards of benevolence! And we vouch for it, both from knowledge and experience, that the rich men of the Lutheran Church, will prove themselves capable of emulating the example set them, by so many of the rich men in other denominations.

Nor have our rich men remembered our institutions of learning, according to the abundance with which God has favored them, in the disposition of their substance at death. Hartwick and Fry are exceptions to this assertion, the former devoting his estate to the founding of the Seminary which bears his name, and the latter to the founding of an Orphan

Asylum at Middletown, Pa. Here and there one has made a small bequest either to the College or the Seminary, but the great mass in making their wills, seem to have entirely overlooked the claims of our institutions.

We commend those, whose necessities require the use of their substance during life, if they devote a large portion of it to God at death, but how much better it would be for suffering humanity, and how much more pleasing to God, if they could all be induced to sow bountifully while they live, that they might see the fruits and enjoy the blessedness of their benevolence before they die.

And how does this deficiency of wisdom affect our Church institutions and benevolent enterprises? It puts a heavy break upon the movements of all our Colleges and Seminaries, and dwarfs all our other religious efforts. It compels us to attempt to promote mammoth ends with pigmy means. It diverts the mites of the poor from the treasures of Beneficiary Education, Home and Foreign Missions and Church Extension, and leaves them entirely inadequate to meet the calls made upon them. It discourages obedience to the command, "to devise liberal things for the Lord," because those who do so, are not sustained in accomplishing them, by the donations of the thousands in the hands of the rich. In a word, it compels us to operate with horse-power on a common road, instead of steam on a rail road, necessitates us to devote our Church energies to pulling stalled enterprises out of deep sloughs, instead of regulating mighty engines on the track of progress; and it characterizes our Synodical meetings with disappointment in reviewing the past, and with discouragement in anticipating the future. And as in this respect the conduct of the children of this world, stands in strong contrast with that of the children of light, it follows still, that the wisdom of the former, is superior to that of the latter.

In conclusion we remark, that we have endeavored to do full justice to the wisdom manifested by the children of this world, in the promotion of their bodily and temporal ends. But we should do them great injury, if we left them under the impression, that theirs was true wisdom. It is nothing more than animal instinct, under the higher guidance of natural reason. It has its representative in the cunning of the serpent, and the prudence of the unjust steward. It could in both cases forecast future necessities, make provision for them, and get the most out of them. In its sphere, and

for sensuous ends, it has some of the characteristics of true wisdom, and as such deserves to be presented to those moving in a higher sphere, and devoted to the attainment of superior ends, for their imitation. But when the children of this world are contemplated, as rational and immortal beings, and as capable, through God's abounding grace, of attaining moral recovery here, and spiritual blessedness hereafter, and nevertheless neglect to rise to this sphere, and to devote themselves to these ends, then does their grovelling in the sphere of animal life, and their entire devotion to the enjoyment of mere sensuous happiness, become supreme folly. And as spirit is more than matter, soul higher than body, character superior to happiness, eternity more enduring than time, and heaven more precious than earth, so too are the ends to which the children of light have devoted their lives, superior to those to which the children of the world have devoted theirs, and the wisdom manifested by the former, in whatever degree, is nevertheless true wisdom, and as such superior to that of the latter.

In extenuation of the low degree of true wisdom, manifested by the children of light, it must be remembered, that they have the same individual, domestic and political wants, which the children of this world have; that they have not only the right but that it is also their duty to supply them; that they have done their full share of that, as their associates and fellow citizens; and that what they have done to meet their own spiritual wants and those of mankind, they have done over and above, what they have done, in common with their fellow men, for the promotion of their united earthly interests. And further, that while the children of this world, mostly confine their efforts to making provision for their local necessities, as families, communities, and nations, the children of light are called upon to make spiritual provision, for the moral necessities of all the families, communities, and nations of the earth. And while the children of this world as such, limit their means in general, to the attainment of the ends of civilization among themselves, the children of light are necessitated, in attaining the higher ends of the evangelization of the nations, to furnish them at the same time, with the means of attaining the lower ends of their civilization. Hence they must send not only the Bible, the Missionary and the Professor; but with them the agriculturalist, the mechanic, the printer and the physician, as it has been practically illus-

trated in the evangelization of Liberia and the Sandwich Islands. But notwithstanding these explanatory and palliating circumstances, it still remains true, that the children of light have manifested the characteristics of wisdom, referred to in this article in a comparatively low degree. Were they to open their eyes fully to the immensity of the extent, and the inexpressible greatness of the spiritual and internal interests of a lost world, and contrast with them, the comparative littleness of their own bodily wants and earthly happiness, and devote themselves to the advancement of the former, in a manner commensurate with their true value, and demanded alike by their professions, and ability, their obligations and interests, then would their wisdom rise in its degree, until it would not only be superior to that of the children of this world in its means and ends, but far transcend it, in all its characteristics.

It must be admitted, however, that the children of light have not only not manifested these characteristics of wisdom, in anything like an equal degree with the children of this world, but that by pursuing such a course, they become and remain a contradiction to themselves. They, as both natural and spiritual beings, can move in two spheres of life at the same time, and devote themselves to the advancement of their respective interests. As natural they belong still to the natural, as spiritual they belong to the spiritual world, as natural they may be classified with, and called by the name of, the children of this world, as spiritual they belong to, and are called the children of light—as natural, they manifest the same characteristics of wisdom in prosecuting their various vocations for the attainment of their earthly ends, as their associates do, who have no communion with them in the sphere of the spiritual world—as spiritual they exhibit the characteristics of that wisdom in an inferior degree. The wisdom manifested by them then as children of this world, is superior to that manifested by them as children of light. In other words, their development involves a contradiction, inasmuch as it violates the fitness of things. When, however, their spiritual progress shall be such, that the time, substance and labor spent in the attainment of the ends of each sphere, shall correspond with the respective values of their ends, as determined in the light of both time and eternity, then will this contradiction in their natural and spiritual history cease, and their professions and their lives will become consistent with each other.

And shall "a consummation so devoutly to be wished," never be attained? Must the truth declared by Christ be regarded not only as stating an historic fact, verified at the time of its utterance, but likewise as a prophecy to be multiplied in its fulfilment in every denomination in every land, down to the end of time? Forbid it heaven! It was not so meant by the blessed Saviour, or He never could have commanded the children of light, to preach the Gospel to every creature, and promised to be with them, in doing so, even unto the end of the world. The Redeemer stated it in sorrow, as a humiliating fact. He intended that they should so consider it, as to be rebuked by it, and so improve it, that the time might soon come, when the wisdom of the children of light might excel, beyond comparison in all its characteristics, that of the children of this world. But as that time has not yet arrived, the painful fact still stares us in the face, and the ministry of this age is called upon to loose its paralyzed tongue, in order that it may administer its scathing reproach, and point its portentous finger, in terrible warning to a judgment to come.

And just in proportion as the ministry has met its obligations in this respect, has the wisdom of the children of light increased in all its characteristics. The ministry of apostolic times stands forth in bold relief, by the side of that of subsequent ages, and the wisdom manifested by the primitive Christians whom they trained, puts to the blush that exhibited by professors of religion in our day. Examine their history. Test their lives by the characteristics of wisdom just presented, and that of the great mass of them will pass through the ordeal uncondemned. And just in proportion as the ministry of any denomination and age, has imitated the example thus set them by the Apostles and their immediate successors, in that degree has the wisdom of the children of light risen, and the number of the exceptions to the general folly among them increased. Under the faithful inculcation of the obligation to manifest the wisdom enjoined, the Moravians have exhibited one aspect of it in their devotion to Foreign Missions; the Methodists another, in their pioneer work in Home Missions; the Baptists another in the concentration of their efforts; the Episcopalians another in building Churches in the large cities; the Presbyterian another in multiplying Church literature; and the Congregationalists another in founding and endowing Institutions of learning. Now let that aspect of wisdom exhibited more especially by

one denomination, be exhibited by all, and every other aspect be cultivated by each in the same degree, and the reproach of Zion would soon cease, and the truth, declared by the Saviour, reversed in its subjects; for the children of light would then be wiser in their generation, than the children of this world. And if the ministry of any denomination and age, could expect to see their efforts crowned with success, in inculcating the duty of exhibiting these characteristics of wisdom, in individual cases, congregations, and denominations, what is to prevent the success of the ministry of every age and denomination in the faithful discharge of the same duty? They can wield the same weapon of truth, exhibit the same examples of its practice, plead the same promise of the Spirit, direct attention to the same crying destitution, point to the same glorious rewards, and deliver the same awful threatening. Fidelity in doing so, must therefore, result in the same moral achievement.

And what is the duty of the Lutheran ministry in this country and in the world? What is the call of Providence directed to them at all times but especially at this time? It is to form clear conceptions of the characteristics of wisdom, enjoined upon all the children of light by the Saviour and inculcated in this article. It is to realize that all our deficiencies arise from their violation among us. It is to know that all our hopes for improvement must be based upon their proper inculcation, acknowledgment and practice; and it is to determine, by the help of God, to correct our mistakes, abandon our errors, and do our whole duty, from this very hour. Thus alone can the Lutheran children of light, entrusted to the training of the Lutheran ministers of light, become as individuals, stars of light; as congregations, moons of light; as district synods, worlds of light; as general synods, suns of light, and as a denomination, a system of light, revolving around Christ, the great Centre of light, in the glorious Heaven of light forever and ever.

ARTICLE II.

INSTRUCTION IN CHRISTIAN DOCTRINE ACCORDING TO
THE SYSTEM OF THE EVANGELICAL LUTHERAN CHURCH
—BY JOHN HENRY KURTZ, D. D., PROFESSOR IN THE
UNIVERSITY OF DORPAT.—TRANSLATED FROM THE
SIXTH GERMAN EDITION.

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PART I.—OF THE DIVINE LAW.

§11. *The Law.*

The Law (from to *lay down*, equivalent, to *firmly establish*) is the determining of that which man is to do, or to leave undone. The divine law is not only the most complete and holy, but also the foundation and source of all human laws.

James 4: 12,—“There is one law-giver, who is able to save, and to destroy.”

§12. *The Law in the Heart.*

God has first of all written his law *in the hearts* of all men. This is the voice of *conscience*, innate in every one, which, against the will, makes itself heard in the soul, as a witness and judge of all transactions.

Romans 2: 14, 15.

Obs. 1.—Of the power of conscience in man, the Holy Scriptures present a number of examples, which we should lay to heart. For example: Adam, (Genesis 3: 7—11,)—Cain, (Gen. 4: 13, 14,)—Joseph's brethren, (Gen. 42: 21,)—David, (Psalm 51,)—Herod, (St. Matt. 14: 2,)—Judas, (St. Matt. 27: 3—5,)—Felix, (Acts of the Apostles 24: 25,) etc.

Obs. 2.—Why is the *reproving voice* of conscience after sin stronger and less easily stifled, than its *warning voice* before sin?

§13. *Conscience.*

Therefore it is a holy duty, in no way to stifle the conscience or permit it to become dormant, but much more to keep it constantly wakeful and active, and always to render

it more tender. It helps very much to this end, if we observe its slightest motions, and allow its admonitions and warnings to be productive of results, without first consulting with flesh and blood. But much more will the conscience be strengthened and sharpened, if it derives its nourishment from the revealed word of God and seeks in it, its fountain of life.

§14. *The Power of Sin.*

Through sin, the voice of conscience is weakened in us, and by example, habit, and exercise in sin it becomes weaker and more unsafe. On this account the law written in the heart does not any longer suffice, and God has once more revealed his holy will and had it recorded in the Holy Scriptures, as an eternal, unalterable testimony.

Obs.—How far can man progress by the aid of conscience alone, ancient and modern heathenism shows.

§15. *The Blessing and Curse of the Law.*

The Law has a divine blessing for those who obey* it, and a divine curse against those, who transgress† it.

§16. *The Law, a Mirror, a Barrier, a Bridle.*

The divine law is a *mirror*, which reveals to us truly and without any disguise, the moral condition of the inner man. It is a *barrier* which obstructs the entrance of sin into the heart. It is a *bridle* designed to guide us in the way of life, and to deter us from the way of destruction.

§17. *The Ten Commandments.*

The *Decalogue* or the Ten Commandments,‡ which spoke to his chosen people of the old covenant from Sinai, and which he graved with his own hand upon the two tables of stone, contain briefly the substance of the whole law.§ They do not however relate only to the people of the old covenant, but to all people and periods.||

§18. *Each Commandment, in itself an entire Department.*

Each commandment, in itself comprises an *entire department of the moral life*, in a short expression, easily impressed, inculcated, and on account of its brevity immediately impressed upon the memory. It cannot therefore cover the

*Lev. 18: 5.

†Deut. 27: 26; Gal. 3: 10.

‡Exodus 20: 1-17; compare Deut. 5: 6-21.

§Neh. 9: 13.

||Ecclesiastes 12: 13; Luke 10: 25, 28.

whole department to which it belongs, but can only touch the chief points in it. In the explanation of each commandment, however, we must naturally elucidate all its roots and branches in the light of the divine will.

§19. *Classification of the Commandments.*

All the separate spheres of life, which are embraced in the ten commandments, can again be arranged under two chief heads—*Duties toward God* and *Duties toward our Neighbor*. Both stand in the most intimate relationship towards each other. The love of God is the basis of love for our neighbor. This division corresponds to the arrangement of the ten commandments into the two tables of the law.

Matt. 22 : 37-40.

Obs.—We have especially also duties towards ourselves, and if the decalogue seems to pass over these entirely, it is only in appearance. Every commandment which enforces duty towards God or towards our neighbor, has also a side which looks towards our own welfare and salvation. We cannot therefore better care for ourselves, than when we love God above all things and our neighbor *as ourselves*.

§20. *The Decalogue negative in form.*

The separate demands of the Decalogue appear nearly all in a negative form, (that which is forbidden,) because they already find the desire and inclination to sin in man. A proper fulfilling of the law however requires not only refraining from evil, but also the doing of good.* On this account Luther has rightly presented in his explanation, the other (positive) side, viz., that which is commanded.

§21. *Intention and Act.*

The ten commandments indeed speak only of *the act* as the extreme point of a moral life. But *the act* is good or bad, according as the intention from which it proceeds is good or bad. Therefore the sinful intention, without the sinful act, is just as much a transgression of the command as with it. We must also with every command go back into the inner depths of the heart, which indeed is concealed from man, but is open before God.

1 Samuel 16: 7. Ps. 7: 10; 139: 23. Matt. 12: 33, 35.

§22. *The Introductory Words.*

The introductory words of the Decalogue, "*I am the Lord*,

*James 4: 17.

thy God," belong not only to the first commandment, but extend equally to the others. They express the right of the Lawgiver to demand obedience, and the duty of the people to obey.

§23. *The Relative Clause.*

The additional clause, "*which have brought thee out of the land of Egypt, out of the house of bondage*," relates to us as well as to the Israelites. For the Lord has delivered us from a house of bondage, (that of sin,) and will conduct us into the heavenly Canaan. This clause points to the truth, that not only *duty*, but also *gratitude* should prompt us to obey these commandments.

1 John 4: 19.

FIRST TABLE.

Our duties towards God.

First Commandment.

THOU SHALT HAVE NO OTHER GODS BEFORE ME.

Exod. 20: 2—4. I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other Gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.

What is this?

WE SHOULD FEAR, LOVE AND TRUST IN GOD ABOVE ALL THINGS.

§24. *Gross Idolatry.*

This first commandment forbids all *idolatry*. This occurs when the heart is turned from the living God and loves, honors or fears anything else as much as, or even more than the one true God. Idolatry is called gross, when man, in gross ignorance and spiritual blindness, worships a creature instead of the Creator, and really thinks that it is God.

Isaiah 42: 8; Romans 1: 23; Psalm 135: 15—17.

Obs. 1.—Gross idolatry is never original, but always a consequence of the fall and degeneracy. It has grown out of the corruption of the heart, and is completed in the blinding of the understanding. "*Corrupt according to the deceitful lusts*," (Eph. 4: 22,)—this is the history of the development of idolatry. Compare Romans 1: 19, &c. But wherever

Christianity forces its way, it dispels by its light, this darkness. Yet, there are still upwards of five hundred million human souls ensnared in the grossest idolatry with all its abominations. What a call for missionary zeal and missionary labor.

Obs. 2.—We, who have grown up under the blessings of Christianity, are indeed protected from the snares of such idolatry, and also from other ungodly tendencies of life. Nevertheless there is a species of gross idolatry, which is also in vogue among Christians, viz: *superstition*. This, instead of acknowledging itself dependent solely upon the living God, imagines itself dependent upon occasional visions, good and bad omens, and the like. This kind of idolatry exists not only among the ignorant and spiritually neglected, but also frequently enough among the highly educated and refined. Not only excessive credulity but also incredulity conducts to superstition, because the heart of man must have something to which it can confidently give itself. It must feel itself dependent upon something higher. Is it not the living God, so is it a blind destiny (fate) or the like. Only too frequently do we find men, who deny God and immortality, but who on the contrary, give themselves up trustingly to *fortune-telling, omens, dreams, pre-sentiments* and the like; perhaps secretly, lest they should become a laughing-stock.

§25. *Refined Idolatry.*

Refined idolatry exists where man fears, loves and trusts anything in the world more than, or even as much as, God, and yet knows, that is not God. Refined idolatry is a pure blinding of the heart, and is on that account more wicked and dangerous than gross idolatry. It manifests itself in *self-deification, in deifying our fellow men, or finally in deifying the world and its lusts.*

§26. *Self-Idolatry.*

If man loves himself more than God, or trusts in his own power, wisdom and virtue more than in the blessing, assistance and grace of God, it is *self-idolatry*.

Jeremiah 9 : 23, 24.

§27. *Man-Idolatry.*

Man *idolizes his fellow-men*, when he fears,* loves,† or trusts,‡ father or mother, wife or child, friends and benefactors, nobles and mighty men, more than God.

§28. *World-Idolatry.*

Finally, that man *idolizes the world and its lusts*, who finds more pleasure in its *honors, fame, pride, vanity, enjoyments and lusts, money and estates*, than in God and his service, and strives more zealously after them, than the pleasure of God and the salvation of his soul.

1 John 2: 15-17; Philippians 3: 19.

§29. *God and Creature Worship.*

The service of God and of the creature cannot exist together. We must indeed love and honor the creature, and the more, when we see the image of God mirrored in him, but not on account of himself, but for God's sake, who has placed him over or under us, or made him our equal.

1 Kings 18: 21; Matt. 6: 24; 2 Cor. 6: 15.

§30. *Right Obedience.*

A true obedience to the first commandment, consists in this, that we *fear, love, and trust in God above all things.*

1. *Fear God above all things.*

§31.

The *fear of God*, which is the beginning of wisdom, (Psalm 111: 10,) consists in this,—that we place our whole life, all our thoughts, words and deeds, in the light of God's countenance; (Psalm 90: 8,)|| and by means of a lively consciousness of the holiness and righteousness, the omnipresence and omniscience of the all-powerful God, be kept from every sin and impelled to every good work.¶

§32.

The *true fear of God* is not the servile fear of the unconverted sinner, who flees from the presence of God, without feeling any sorrow for sin, and trembles from fear of the judgment. It is much more the childlike fear of the pious,

*Acts 5: 29; Matt. 10: 28. †Matt. 10: 37. ‡Jer. 17: 15.

||Genesis 17: 1. ¶Matt. 10: 28; Jeremiah 10: 6, 7; Rev. 15: 4.

who walk before God and fear and avoid nothing so much as grieving and provoking their Heavenly Father through new sins.* A servile fear cannot exist with love. A childlike fear is the ground work of love.†

2. Love God above all things.

§33.

The nature of love is self-renunciation, consecration, fellowship, salvation, (1 Cor. 13.) Our love towards God, therefore, if it be of the right kind, manifests itself in ardent aspirations after union with Him;‡ in the blessedness of communion with Him;|| in the need to praise Him, by word and deed, before the whole world;¶ in the effort to live according to His pleasure;** and in a joyful willingness to suffer for his name and truth's sake.††

§34.

The power and strength of our love for God, is grounded in God's love for us, from which it also derives its constant nourishment and invigoration.

Romans 8: 35, 37-39; 1 John 4: 10.

§35.

We should love God above all things, because he alone is good, and the source of all good;‡‡ because he first loved us;||| and because the love of God makes us happy in this life and in the life to come.¶¶

3. Trust in God above all things.

§36.

Trust in God, consists,—in a joyous and confiding surrender of ourselves to the guidance of God;*** in every need of body and soul, in life and in death to have recourse to the Lord;††† patiently to wait if help tarries;‡‡‡ and firmly to believe that God will do everything for the best.|||||

*Genesis 39: 9. †1 John 4: 18.

‡Psalms 73: 25, 26; 42: 2, 3; Isaiah 26; 8, 9. ¶Psalm 63: 6.

¶¶Psalm 146: 2; 103: 1-5. **1 John 5: 3. ††Acts 5: 41.

‡‡Mark 10: 18; James 1: 17. |||1 John 4: 19.

¶¶Rom. 8: 28; 1 Tim. 4: 8. ***Ps. 37: 5; Jer. 17: 7; Ps. 13: 5; 91: 1, 2. †††Ps. 121: 1-4; 90: 1; Jer. 16: 19. ‡‡‡Ps. 42: 12; Is. 30: 15; 40: 31; Heb. 10: 36. ||||Rom. 5: 4, 5; Ps. 77: 11; Is. 28: 29.

§37.

Anxious care is plainly incompatible with trust in God. For *care* rests upon the foolish and sinful idea that man must help himself; and upon the heathenish and comfortless view, that there is no living God in the world. *Care* moreover is not our business, but God's. Our business is:—Pray and Work—and these are the opposite of *care*.

Matt. 6: 25-34; 1 Peter 5: 7; Philippians 4: 6; 1 Thess. 4: 11; Ps. 127: 1, 2.

§38. *Image Worship.*

The clause:—"Thou shalt not make unto thee any graven image, or any likeness * * * * * thou shalt not bow down thyself to them nor serve them * * *" is according to the Lutheran Division of the Decalogue, attached to the first commandment. Nevertheless it can also properly be regarded, with the Reformed as a special or second commandment; which makes the union of the ninth and tenth into one commandment necessary. At any rate idolatry and image worship are more easily kept separate, than what is forbidden in the ninth and tenth commandments. Idolatry then would be the worship of false Gods. Image worship would consist in false worship of the true God, as for instance, that of Aaron (Exodus 32: 5) and of Jeroboam (1 Kings 12: 26-30.)

§39. *Gross Image Worship.*

There is a gross image worship, like the calf-worship of the Israelites. This forgets that God is a Spirit, and must be worshipped in Spirit and in truth; and gives that worship, which is due alone to the invisible God, to the visible image and likeness.

Obs. In the Old Testament, the worship of images of God was not only strictly forbidden, but also the making and possessing them. In the New Testament this has been changed. Since God was manifested in human form and nature in Christ, and in this form lived among us, suffered, died, arose again and ascended into Heaven, we can thus represent him, and have in our Churches and houses, for the purpose of remembering him, and for inciting to and promoting meditation, pictures, crucifixes and the like. The worship of them is indeed as much forbidden under the New Testament as under the Old.

§40. *Refined Image Worship.*

This divine commandment has an earnest warning for us also. For not only with our hands can we make idolatrous images of God in wood, stone, metals and colors, but also with our reason, in the thoughts of the heart and in our knowledge. There is also a refined image worship, which is yet more dangerous than the gross. We fall into this if we think and believe otherwise concerning God's nature and attributes, than he has himself represented and recorded in his revealed world. (2 Timothy 4: 3, 4.)

§41. *Comprehensiveness of first Commandment.*

The first commandment embraces all commandments, because the fear and love of God must be the source from which all our conduct proceeds.* What does not come from this source is sin, and displeasing to God, however it may sparkle and shine.† Therefore Luther very correctly educes obedience to all the other commandments from this first one, in that, he begins the explanation of each separate commandment with the words "We should so fear and love God, as &c."

The Second Commandment.

THOU SHALT NOT TAKE THE NAME OF THE LORD, THY GOD, IN VAIN; FOR THE LORD WILL NOT HOLD HIM GUILTY THAT TAKETH HIS NAME IN VAIN.

What is this?

We should so fear and love God as not to curse, swear, conjure, lie or deceive by his name; but call upon him in every time of need, and worship him with prayer, praise, and thanksgiving.

§42. *Oral Service.*

The first commandment treats of that service of God which the heart renders. The second of that which the lips perform. The first refers to the divine nature; the second to the name of God. The name of an object is the index of its nature. The name GOD especially is a compressed designation of everything which God has been pleased to reveal concerning his nature and attributes. The separate names mark the characteristics of his revealed nature according to their special relations.

*Rom. 13: 10; 1 Tim. 1: 5; Matt. 22: 37-40. †1 Cor. 13: 1-3.

Obs.—The name *God*, in a broader sense, has a scope of unfathomably deep and comprehensive significance. This sense it always has, when we speak of the name of God in a general way ; for instance when we say :—to confess the name of God, to believe in the name of God, to do anything in the name of God, etc.

§43. *Vain use of God's name.*

We take the name of God in vain, if we use it thoughtlessly, without any purpose, or blasphemously for a base one, as by cursing, swearing, conjuring, lying and deceiving.

§44. *Thoughtless use.*

We sin in the thoughtless use of the name of God when we read or hear of the revealed nature and word of God, without being deeply penetrated with the holiness of the subject—or, when we, without reverence and awe, from mere habit or levity, pronounce any one of the special names of God.

Matthew 12: 36.

§45. *Cursing.*

Cursing is calling down upon oneself or others, the judgment and chastisements of God. When this proceeds from human passion, it is under any circumstances sin and crime.

James 3: 9, 10; Romans 12: 14; Luke 9: 51–55.

Obs.—The curse, like vengeance (Rom. 12: 19; Heb. 10: 30;) belongs only to the righteous and holy judgment of God. Such a curse can proclaim through man, and naturally then he is not chargeable with sin, who proclaims the curse in the name and by the command of God. (Examples:—Noah, Jacob, the prophets.) In like manner, it is not improper, but much more a holy Christian duty, to keep before the thoughtless sinner the curse and judgment of God as contained in his word, in order that he may be converted and escape the curse hanging over him.

Leviticus 19: 17.

§46. *Swearing.*

Swearing consists in calling upon the All-wise and holy God to be a witness of the truth, and an avenger of falsehood. False swearing or perjury, is a most horrible crime, because it is an open insult to the Omniscience, Omnipotence and Holiness of God.* Swearing itself is altogether evil in

*Lev. 19: 12; Ez. 17: 19; Gal. 6: 7.

its origin,* for man should so live, in the truth and in the sight of God, that his simple *yes* or *no* should be as sacred to him and command as much confidence from others, as the most solemn and formal oath; and he should recoil from a false *yes* or *no*, as much as from formal perjury. Inasmuch however as this is not the case, but on the contrary both gross and subtle falsehood so universally prevails among men, (§119) therefore the oath cannot be dispensed with, in important matters.†

Obs.—The words of Christ in Matthew 5: 34–37, have been frequently understood as though an oath, in itself and under all circumstances, were sin. That this is an error is manifest from Matt. 26: 63, where Christ himself sanctions a formal oath. The evil is not in the oath itself, but in that which makes an oath necessary, namely the sad but unquestionable fact, that a want of truthfulness, according to circumstances, is to be feared from every one. (Ps. 116: 11; Rom. 3: 4.) The requirement of Christ, like all divine commandments, extends to the secret workings of the heart. (§21.) If the necessity of the oath exists there, that is if a man would not speak the truth without an oath, then is the oath, even the true oath, sin in the highest degree. If the necessity however, does not rest with him, who is to take it, but with him who demands it, as a confirmation of truth and honesty, the true basis of that forbidden disappears, and the Christian can without sin, take the oath demanded. The demand for the oath is also justifiable, because it is indispensable to the most positive establishment of the truth. This pertains especially to those in authority, who need the most accurate and certain knowledge of the truth, by which they are to judge, defend and punish, so that they may discharge faithfully the office entrusted to them by God. As a guide to the Christian, concerning the oath, the example of Christ (1 Peter 2: 21,) is the safest rule. For the enforcement of his utterances to his disciples and the people he used only the simple *yea* and *amen*. He did not refuse, however, to take the oath administered to him by the authorities (the high-priest Matt. 26: 63.) In like manner the Christian may take an oath, when the authorities require it, or when the subject in hand is of such importance, that the reproach of a frivolous or unnecessary use of the most Holy Name cannot find place. Beyond this he should satisfy himself with a simple,

*Matt. 5: 34–37; Jas. 5: 12. †Deut. 6: 13; 10: 20; Hebrews 6: 16

but under all circumstances strictly true and credible *Yes* and *No*.

§47. *Conjuring.*

Conjuring in the name of God consists, in using his Name, Word and Sacrament, without faith and according to our own selfish desires, for the purpose of learning what God has concealed, or attaining what God has desired us. (Examples 1 Sam. 28: 7, &c.; Acts 16: 16; 19: 13, 13; Deut. 18: 10—12.)

Obs.—The sinfulness of conjuring, does not depend upon the possibility of attaining the result aimed at by it, but simply upon the fact, that under any circumstances to do it ourselves or have others do it for us is a sinful and blasphemous use of God's name.

§48. *Lying and Deception.*

Lying and deception in God's name, does not only occur in false swearing, but also by hypocrisy and lip-service, as for instance, when the name of God is upon our lips, but not in the heart,* again, when we use the word of God to inculcate false doctrine;† or, when we strengthen ourselves or others in levity and false-security by the mercy and long-suffering of God.‡

§49. *Commination.*

Inasmuch as man overlooks and regards as trifles these sins because they occur in word only, God has added to the commandment *the threat*, that he will certainly not permit the blasphemer of his name to go unpunished.

Ezek. 17: 18—20; Gal. 6: 7; Heb. 10: 31.

§50. *Right use of God's name.*

As not only he makes a vain use of *earthly gifts* who uses them for bad ends, but also he who does not use them at all, so is it with the *heavenly gifts* of God's name and word. Obedience to the second commandment includes also the right use of the name of God, and this consists in calling upon Him in every time of need, and in prayer, praise and thanksgiving.

*Ps. 50: 16, 17; Matt. 7: 21—23; 15: 7, 8.

†Deut. 4: 2; Acts 15: 1, 24; Gal. 1: 6—8; Rev. 22: 18, 19.

‡Heb. 10: 26; Jude 4.

§51. *Call in need.*

To call upon God's name in every time of need, is, to seek help in God above all things, both every common and unusual necessity, be it ever so great or small. This has the promise of a gracious answer.

Ps. 50: 15; 145: 18.

§52. *Prayer.*

Prayer in the name of God, is to bring before Him, in heartfelt discourse characterised by faith and a childlike humility, and pleading his commandments and promises, all our cares, both common and unusual.

Eph. 6: 18; 1 Tim. 2: 1.

§53. *Praise.*

To praise the name of God, is to have the heart so full of his grace and glory, that one cannot do otherwise,* than joyfully to confess his name before all the world,† and praise Him by word‡ and deed.||

§54. *Thanksgiving.*

Thanksgiving in the name of God, is joyfully and humbly to acknowledge and confess that whatever good thing we have, are, or do, is only by the grace and unmerited beneficence of God. If this confession be an honest one, our thankfulness will be confirmed by our actions, in appropriating the gifts of God not according to our own will, but according to the pleasure of God.

Eph. 5: 20.

*Matt. 12: 34; Acts 4: 20. †Matt. 10: 32, 33; Rom. 1: 16.

‡Col. 3: 16. ||Job 1: 21; Matt. 5: 16; John 21: 19.

ARTICLE III.

THE STUDY OF THE ANCIENT CLASSICS.

By CHARLES SHORT, A. M., President of Kenyon College.

Amid the great improvements and changes of modern times, it is a fact worthy of notice that there has been but little change in the subject of education, of education we mean in its higher forms. Indeed from the revival of learning and the introduction of the general study of Greek in Europe by the refugees from Constantinople in the fifteenth century, the study of Greek and Latin and the Mathematics had been pursued steadily and with great earnestness down to the middle of the last century, since which time the classics have been studied with a degree of accuracy and enthusiasm before unknown. In the waking up of the nations at the period of the Reformation, classical study received a mighty impulse, and two centuries later with the labors of Ernesti and Heyne in Germany they received a still further impulse, and this was felt in Holland, France, England and America. Wherever there has been any great activity of mind, and wherever religion has been cultivated with a true sense of its importance, there the classics have flourished; and to-day the study of the classics is at its lowest ebb in France, the nation the least Protestant of those just mentioned; and classical studies are most earnestly pursued in Germany, the land which gave birth to the Reformation and which from that time to this has done most for Biblical and Theological science. Those who know history, whether political, literary or religious, know that the most distinguished men of modern times, have with but very few exceptions indeed the advantage of classical training. To such the fruits of these studies are well known and need no defence. But it is often asked by those who do not know the history of this matter; What is the use of continuing the study of Greek and Latin in modern times? Why not give the attention to other subjects, such as the Mathematics, the material sciences, or study modern languages and literature instead?

It is our present purpose to answer these reasonable questions.

A knowledge of numbers and magnitudes is so obviously necessary in every department of human activity, that there

is no occasion to defend the study of the mathematics in a course of education. An acquaintance with the elements of this study is necessary for every one and every one sees the necessity. The dependence of our material interests on the higher mathematics, as in navigation, surveying, warfare, and the calculation of forces in the mechanical arts in general, has at once been the necessity and encouragement of their pursuit, at least by a number sufficient to sustain those interests. Hence the universality of the study of the elementary mathematics, the steady pursuit of the higher mathematics by a certain number in all Institutions of learning, and hence their admitted utility. They have occupied some place in education from the earliest times and their relation to the common and material wants of man will always secure a proper degree of attention to them. And the same may be said of the material sciences. Nor to one who reflects upon the subject, will the study of language be deemed of less importance; indeed in some aspects of the matter, the study of language is of still greater importance than the study of the mathematics. The foundation and support of all culture whatsoever is language. Language is the very instrument of thought; the means of conveying all thought on all subjects, material or spiritual, scientific or literary, from one mind to another, whether orally or by the written or printed page. Without language the mind is unfurnished with means to carry on its own reflections or to communicate them to others; and the greater and more accurate the power of language is, the more able is the mind to carry on and to communicate its own activity. Viewed in this light, it appears that the study of language should precede all others and accompany all others, and that it is eminently the study which must always be pursued in order to sustain the subordinate forms of activity. Language is at once the production and the producer of thought.

A nation of rude and simple ideas will have a meagre dialect, and a nation with refined and profound habits of thought will possess a rich and highly developed language; and from the reflex action of language itself, the rude nation is kept rude by its want of mental furniture, and the cultivated nation grows more refined and contemplative by the very process of handling its own multiplied and delicate instruments. Thus the index of the mind of a nation is its language. And what is true of nations is true, though less obviously, of individuals. It being a matter of prime necessity that all men

should attend to their physical wants, and even among highly cultivated nations the lower classes doing only this, it will follow that the vocabulary and power of expression among common minds will be confined chiefly to such wants, and the low and rude state in which such minds are and must remain, is obvious. The conduct of the study of language must be intrusted to those who are themselves masters of it, whether a knowledge of it, adequate for the management of ordinary matters only, be required, or the highest and fullest knowledge of it be sought by those who are to take the lead among cultivated minds.

It is then a proper question, what course shall be pursued to give us the best knowledge of language. It is well known that such is the power of association that it is very difficult to study what speech is, in and by itself, if we take our own vernacular tongue. The meaning of our own language is obvious; the sight and sound of the forms are familiar; and we therefore imagine that we have a full knowledge of it. But when we take a foreign language, the study requisite to attain the meaning is favorable to, or rather demands the study of it, in every way, in its sounds, in its forms, in its combinations and its arrangement of words. And there is an additional advantage, if we take a language no longer spoken or liable to change. For what we need is a knowledge of the general laws of human expressions and this can scarcely be gained from the study of a living language, ever fluctuating in its forms and ideas, because it is a living language. The language of Rome and Greece have these prerequisites: they are at once foreign and fixed. The study of them has been adopted for the high purpose which we have described. Have they further claims upon our attention?

It is well known that the natural precedes and ushers in the spiritual; the outward and visible lead to the inward and the invisible. We are first interested in what we see and hear with the outward eye and ear. In the language of heaven, which is at the same time the language of the soundest philosophy, *there is first a natural body and then there is a spiritual body.* If we would teach a child an abstract idea or a moral thought, it must be presented under a sensible image or conveyed in some account of human activity, being neither prefixed nor appended to more interesting matter, but inwrought in it. If therefore language is to be studied and studied in its fulness, and studied according to the order of nature, we must study first a language dealing with concrete

images, and afterwards a tongue more abstract and elevated in its nature. Now the language of the Romans grew out of common life, and one of its most marked peculiarities is its deficiency in abstract terms, its abundance of sensible images. Even abstract subjects themselves were thus of necessity perceived by the Romans as sensible, and suggested to them a definite and living conception. A modern language often presents as a vague and general abstraction what the Romans viewed in a particular and definite form. The language of the Roman, like himself, was simple, precise, direct, practical. On the other hand, the language of the Greek was more spiritual, more developed, richer and more complicated in its forms. It had the versatility which arose from an extensive and diverse culture; it had the richness and delicacy of expression which is needed in the intercourse of the most refined nature; it had the strength required to express the thoughts of the most patient and resolved thinkers the world has ever seen. It is plain, then, how well adapted by these peculiarities those languages are to be employed in the cultivation of the young, and how thus the one should succeed and will supplement the other.

But there are other general advantages arising from the choice of these tongues, which relate to civilization and letters. These are the tongues of nations whose civilization and literature stand in closer relation to our own than those of any other nations. The earliest and best civilization of Europe was the Greek; and coeval with this and developed along with it, was a literature the richest and fullest that man has ever produced. The attainments of Greece in the arts, are the most perfect the world has yet known, and her literary monuments have that artistic finish which no subsequent nation has been able to attain. Her thoughts, on almost all subjects of inquiry, are among the most valuable possessed by the human race, and these thoughts are expressed in a form such as to lend them a beauty and a grace almost divine. After a lapse of more than twenty centuries, Greece remains our teacher in architecture and in sculpture; in poetry, philosophy, politics, and history. Rome succeeded Greece in political power and transferred her literature or imitation of it, and in almost every respect was affected and improved by her influence, and may well be said to have bowed to the spiritual power of her own subjects; and in subduing the world Rome carried her own language among barbarous nations or employed that of Greece where it was

already in use. Four great nations of Europe, Italy, Spain, Portugal, and France, are still called Roman, from the impress made by this mighty nation upon their language and literature; and such was the Greek and Roman influence upon all the great nations of Europe, that it made the languages of Europe essentially one. The form and spirit of the occidental tongues are classic. This is a most important fact. Thus in the Providence of God, the marvellous attainments of Greece and Rome in civilization, in art, and in literature, have been easy to transmit among these great nations, and at the same time these nations have thus a certain unity among themselves and a facility of converse in traffic, art and letters, which they otherwise would not, and could not possess.

We have said that since the revival of learning the study of the classics has had place in all the higher forms of education. That this has been wise, we trust now appears. But the very fact that they have had such a place, is of great consequence. The great literary works of Europe were written by men who had received this training, whose minds were filled with the ideas derived from classical antiquity and to whom the forms of classic expression were familiar. In every nation the classic spirit has been imbibed and the classic form has been imitated. Coming in close contact with the classic nations, they often borrowed their terms to convey the classic ideas; and as often for the sake of elegance, they introduced into their own tongues, forms about which clustered such rich associations. No greater mistake, therefore, can be made than to recommend the study of the modern instead of the ancient classics. We have seen that the study of a vernacular language cannot answer the same high purpose as the study of a foreign and fixed language. By no means can the study of modern works supersede the study of the ancient. The great modern works are great because they were written by men whose minds were formed by the study of the classics, or who lived among those so educated and were greatly influenced by them. To speak of our own great authors:—Milton is, to a great extent, the reflection of Homer, Æschylus and Euripides; of Virgil and Ovid. Milton received the exactest and fullest classical training, and it seems to have been his own delight, as we now count it his glory, to have reproduced to such a degree the marvellous force and beauty of classical antiquity. Shakspeare, on occasions, affected an acquaintance with classical antiquity, wrote

largely on classical themes, and appears to have acquired all that knowledge of the ancients which was possible for one in his circumstances, by reading our early versions of the classics and by his intimacy with Ben Jonson and others who were so familiar with classical antiquity. Spencer is redolent of classical lore, both from direct study and through the great Italian writers who were great classical scholars. Chaucer is supposed to have been bred at one of the Universities, and is full of Latin learning. So our great prose writers, Hooker, Taylor and Barrow, Bacon, Addison and Macaulay, were as eminent for their knowledge of Greek and Roman learning as they were distinguished for their achievements in the literature of their own language. Even Sir Walter Scott, the greatest ornament still of our fictitious literature, who was not unacquainted with classical literature, though his career at the University of Edinburgh was brief and imperfect, said in the greatness of his fame, as is well known, that he would give up one half of his literary reputation, if the other half might rest on a sound foundation of learning and scientific knowledge, and by learning he largely meant a knowledge of ancient literature. Burke and Fox were two of the greatest orators that Europe has ever seen, and how much the one owed to his classical training at the great Irish University, and how accurate was the acquaintance of the other with the great poets and prose writers of antiquity, is well known. And what is true of the English authors, is true of the great authors of other European nations. They had no other, nor greater models than the writers of classical antiquity, and not to understand and relish the great writers of antiquity, is not to comprehend the profound thoughts, nor perceive the exquisite beauty of the modern classics. And to the grammar and the lexicography of Greek and Latin, men of the greatest genius and sagacity and industry in modern times, have devoted their highest and best and most laborious efforts. It is a matter, not to be forgotten nor overlooked, that we possess facilities for mastering the ancient languages such as we have for no modern tongue; and thus would we study language to the best effect, we must study their tongues, thus furnished with an adequate apparatus. And the best grammars and dictionaries, even of modern languages, have been executed by those who have acquired their method and skill in the study of the classic tongues. It is remarkable that so little should have been done in the best manner towards a knowledge of the modern languages, but we may congratulate ourselves that

great scholars, armed with the panoply of antiquity, are now addressing themselves to the achievement of this task. Grimm, Diefenbach, Pott and Diez, are, or have been, laboring to supply our vast and deplorable deficiencies in the instruments whereby we can acquire an exact knowledge of the great living dialects. We have had, it may be, five hundred English grammars published in this country; but no one of them has well set forth the forms and combinations of our language. On the contrary, the generality of the views presented in them are erroneous and often positively pernicious in making a few strict rules to regulate the use of the language and restraining the glorious liberty of the English of Shakspeare and Jeremy Taylor within their paltry limits. Our language has been losing in richness and freedom the last hundred years immeasurably, and mainly through the teachings of those who in no sound and good sense can be said to know the usages of our language. The English have one grammar of more considerable reputation than any which we possess, viz., Latham's; but in the preparation of that work he drew his best materials from the German grammar of Jacob Grimm, who fitted himself for his task by the most careful study in the classical schools of his learned country. We have as yet no dictionary of the English language worthy of the name; and we have none simply because the materials for a good dictionary never have been collected. No man, no number of men, have as yet become so far acquainted with the English language and literature as to make it possible for us to have one. The effort now making in London to have the English literature of all periods studied by scholars in an orderly manner and the results communicated to a committee for revision, and the appointment of a number of competent persons to investigate the etymology of our language, is likely to issue in something worthy and of permanent value. It is not denied that we have vocabularies of English, that we have under the several words an attempt at etymology; but we have no dictionary of our language giving the etymology with exactness and fulness, and giving the primary meaning of the words and their various derived and actual meanings in their logical and historical order. Johnson and Richardson, Webster and Worcester, have done all they could and they are to be praised for this; but one needs only to take one of our standard authors and to sit down to the study of it with something of the thoroughness of the classical method and turn to these

dictionaries for a solution of the difficulties which occur in the etymology, the sense, or the syntax of a word, to see how little can be learned of the English language by consulting English dictionaries, in comparison with what we may know of Hebrew or Greek or Latin by a reference to Gesenius, to Passow, or to Freund. We have said that the languages of Italy, Spain, Portugal and France, were called Roman languages from the impress which the tongues of these nations received at the hands of their conquerors. These modern tongues have, it is true, in great measure lost the inflections of the Latin, and the relations once indicated by these inflections are now indicated by the freer use of particles, and the order of the words has become more fixed and unvarying; but the vocabularies of these languages is still in the main the same as in Latin, and he who has become familiar with the Latin can by learning certain changes of the letters, peculiar to each language, but very regular in each, easily master the vocabulary of any one or all of these tongues; and those who have studied or taught languages well know that the mastering of the vocabulary of a tongue is the most laborious task connected with this study. This would be a consideration in favor of the study of Latin in early life by any one likely at any time afterwards to take up the study of any or all of the Roman tongues. And even upon the study of German, in which language are stored up, beyond a doubt, the greatest and richest treasures of modern learning, the study of Latin has an important bearing. That language from the universal culture of its scholars, is fast becoming what our own has become from historical developments and contacts, a composite tongue. Very many words have been introduced by German scholars directly from the Latin language, and very many more from the Roman languages by contact with them or by the study of them and their literature; and all such words are easily recognized by the Latin scholars; while to one ignorant of Latin, this element adds another to the many and great difficulties of acquiring this language,—a language, the knowledge of which is more indispensable to a scholar than that of any other modern tongue, if he would avail himself of the best results of the researches of the best scholars or would become acquainted with the manner in which such researches are made.

Let us consider the connection between the learned professions and classic culture.

In the sacred profession a knowledge of Greek is indispensable if the clergyman would have a direct and exact acquaintance with the original documents of the Christian religion and with the most venerable version of the Old Testament, the Septuagint, which was made at Alexandria in the third century before the Christian era, which has been in a great measure the foundation of all subsequent versions, and whose renderings no scholar fails to consider in his interpretation of the Old Testament. Not only in the Holy Providence of God was the Record of the Christian faith made in the Greek, but it was in that language that the profoundest and most acute discussions of the great verities of religion were made; so that it is scarcely too much to say, that we have received Christianity through the Greek mind as well as through the Greek language. The Latin language also gives us one of the two oldest existing versions of the New Testament, and of late years the ancient Latin version has been considered of such importance that it has been printed on the second page with the original Greek in some of the most critical editions, those of Lachmann, Tischendorf, and Tregelles; and there are cases in which its authority is adduced by scholars side by side with that of the most ancient Greek MSS., in their endeavors to settle points in debate. Very many works illustrative of the language and the archæology of the whole Bible, have been written in Latin and with such a fulness and accuracy of research that they have been never superseded, and perhaps never will be to such an extent that the true scholar can dispense with their acquaintance. These works are written in Latin that they might be accessible to the whole learned world, instead of being locked up in the language of some one of the modern nations; and even now when the knowledge of foreign tongues is much more common than it formerly was, learned works of great and universal interest to Biblical students continue to be drawn up in the Latin language. And it is not to be forgotten that while we have some great Hebrew scholars among the Jews, who are unacquainted with classical learning, yet among Christians almost none proceed to the study of the Old Testament in the language in which it was written except from and after the study of Greek and Latin. The great dictionaries and grammars of the Hebrew language were made mostly by men of great classical acquirements, and the lexicographical and grammatical illustrations and contrasts are drawn, on the occidental side, mainly from the classic tongues.

. Those who disparage learning in general and classical learning in particular, would do wisely to bear in mind that the common English version of the Holy Bible is the product of the greatest and exactest philological learning of the sixteenth and seventeenth centuries. The English Bible is the print of those two illustrious nurseries of learning, the Universities of Cambridge and Oxford. It was John Reynolds a prodigy of learning, and especially of classical learning, at whose instance our present version was undertaken by the command of King James; it was he and Bishop Andrewes, whose learning embraced a knowledge of fifteen tongues; and Geoffrey King, the Regius Professor of Hebrew at Cambridge; and William Bedwell the principal Arabic scholar of his time, and perhaps the first who greatly promoted the study of Arabic in Europe; and Edward Lively one of the very first Orientalists of his time; and John Harmer Professor of Greek at Oxford, a conspicuous Latinist, Grecian, and divine; and Miles Smith, afterward Bishop of Gloucester, to whom Hebrew, Chaldee, Syriac, and Arabic were almost as familiar as his own tongue, and to whom with Thomas Bilson, Bishop of Winchester, the final examination and revision of the whole translation was committed;—it was these men and such as these who, incited, aided and guided by the Providence of God, gave us our English Bible, and all these, as scholars well know, were the selected Greek and Latin and Oriental scholars of the learned age of one of the greatest and most learned nations of the world; and we submit whether it be not a matter of great ignorance or of great ingratitude in the reader and student of the English Bible now to say anything in disparagement of classical learning. The views of the great Reformers of our Holy Religion concerning the importance of philological science, which then meant the study of Greek, Latin and Hebrew, are well known. Luther said that true theology was grammar; Melancthon, that Scripture could be understood theologically only when it had been understood grammatically; Scaliger, at least the second of all the scholars the world has yet seen and perhaps the first, that the differences in religion sprang from ignorance of grammar. The Christian Religion being a matter of revelation to man in human language, the interpretation of those forms of language in which it was made becomes a matter of the very highest concern, and this reflection fully justifies these strong expressions of those old and wise theologians and scholars.

If we turn to the profession of medicine, we find that medical literature dates from the Greek physician Hippocrates, and that the first medical schools giving origin to the profession proper, were Greek; as those of Rhodes, Epidaurus, Cnidus, and Cos. It was this last school that produced Herophilus, the founder of scientific anatomy and physiology, who discovered the anatomy of the nervous system, first demonstrated the functions of the motor and the sensitive nerves, and fixed the seat of thought in the brain. The Greek city of Pergamus was famous as a school of medicine, and still more famous for giving birth to Galen, the greatest name in medicine, whether in ancient or in modern times, whose works have had a more lasting and deeper influence on the profession than those of any other writer, and whose own standard of perfection in his art was higher than that of any other man and was approached by himself more nearly perhaps than by any one since his time. It was a Greek, Archagathus from the Peloponnesus who, as Pliny informs us, was the first purely professional medical man in Rome. The great founders and masters of medicine and surgery having been Greeks and the great medical treatises having been written in that language, the modern nomenclature of medicine and surgery is largely Greek, just as the modern terms of war in all cultivated languages are borrowed from the French; and those of music, from the Italians, by reason of the pursuits and attainments of these two nations respectively. Medicine then to know its own origin aright and to understand its own language well, must resort to the Greek language and literature.

The relation of Latin to the legal profession is one of great importance. The very existence of a State, which is worthy to be called a State depends on right; not right in the abstract, but right as embodied and made tangible by and in written law. It was the language of Rome that conveyed the legislation of the ancient civilized world into the modern. Roman law is the foundation of our present jurisprudence and upon it the law literature of modern nations is reared as a mere superstructure. This modern literature would be unintelligible by itself; and it would have no common nomenclature, if it abandoned the use of the Latin names and phrases. This Latin terminology of the profession is a matter familiar to all, but the dependence of the present literature of law upon the great Roman treatises, is not so generally known. We instance the *Pandects of Justinian*, which

pervade all the modern systems of law, and exercise an immense influence on the thoughts and actions of all nations that are living under the order and in the security of law;—a degree of order to which the repellant elements of human nature, even in its best condition, would seem impossible to be reduced; and a security, which to one contemplating man in his savage state would appear a mere dream of fond desire.

We have spoken of the connection between the learned professions and the study of Latin and Greek, as a matter of convenience and utility, and viewed in some light, even of necessity. There is another relation that they bear to the professions which is not to be disregarded; we mean that of association. For some centuries now the way to the professions has been through the study of the classics, and the knowledge of them has been considered indispensable, to an adequate preparation for learned labor, whether the real bearing of these studies upon the professions was known and understood or not. This favorable regard for these studies remains almost without abatement; and while there have been cases of success in the practice of the profession without classic culture, these cases have been very rare and the obstacles to success without the ordinary preparation have been overcome by greater exertion, or by circumstances which very seldom combine in the case of any one man. But every wise and candid person will see and acknowledge that that course should be pursued which is commonly approved and successful rather than that which is commonly disapproved and which is successful only by exception.

Those who have studied the ancient classics longest and most thoroughly, have been, almost without a single exception in the annals of learning, the warm friends of these studies and the resolute defenders of the claims they have upon the attention of all who have anything to do, or would have anything to do, with higher education. This, it must be conceded, is very weighty testimony on their behalf. And the opposition which has been made to the studies and the objections which have been urged against them, have proceeded from those who were utterly ignorant of them or had studied them carelessly and to little effect. There are also those who have objected to the study of them in preparation for the professions, because they have taken low and sordid views of the professions. They regard a profession just as they would a trade where a certain amount of information

and mechanical skill is requisite to do a certain kind of work. This is a very false and unworthy view to take of the professions, which by common consent of men are designated as *the learned professions*, and the preparation for them, *a liberal course of study*. The labor of the professions is of the highest and most difficult kind, and those who practice the professions are commonly the leaders in human society. Hence if a young man be destined for a handicraft, you may, if you will train him to do just that particular work, and if that be all you require, it will be done well by such a person so trained, just as a machine does its work well. But if you would educate him as a man, bring out his humanity, prepare him to do excellently in some one high sphere in life and well in all his relations, you must employ in the course of his education those means which the wisest men have used for this purpose, and which they have used with the best results.

Latin, as we have seen, may well be studied for the benefit arising to one who wishes afterward to study the principal tongues of modern Europe; Greek will be of great advantage to one who is to pursue the study of the material sciences, the nomenclature of which brings in great measure Greek, and the understanding of the terms of any science contributing in a most important way to an exact knowledge of the science itself. And it is a great mistake to suppose that the time devoted to a proper study of Latin and Greek in schools, is in any case wasted. Those who have had actual experience in the matter, well know that between two young minds of the same natural ability, one of which has been employed exclusively with English and the sciences, and the other with these studies and the classics, there is a vast advantage on the side of the boy who has studied the classics. The former is rude and unrefined and untutored in comparison; and again and again has it not been proved by those engaged in the business of instruction that the boy who studies the classics will also enter the English and scientific lists and surpass the latter on their own exclusive ground. What more splendid tribute could be paid to the classics than to set forth this fact that the clever and diligent student in the classics, can also attend to the sciences and the English with better results than his companion who is pursuing the latter exclusively? And we believe that the student who is eminent in his classics, can, in almost all instances, be eminent in science. The distinguished scholars of the English

Universities and our own Colleges are commonly distinguished in the classics and in science, and the very highest honors at graduation can scarcely be attained without high attainment in both. The mere mathematician often despises linguistic attainments, and consequently it is no uncommon thing to find eminent mathematicians with but scanty power of language and sometimes even stating their problems with a degree of ambiguity which makes the author's meaning quite uncertain without two trials of his problem to determine what he meant. But we do not advocate the study of Greek and Latin without special reference to the manner in which it is done. Yet a distinguished member of the legal profession, once said to us that he believed the simple and greatly unaided study of the forms of the Latin language, produced a very important effect on a boy's mind in making him attentive and discriminating, and that he had witnessed in the case of the lads serving him in his daily labors, a manifest advantage on the part of all those who had studied Latin over those who had not. We were glad to hear this recommendation even of the incompetent teaching and defective study of Latin. But we are by no means satisfied with this, and would have no one else satisfied with it. We think that the classics should be taught by the best men possible in the best manner possible. We think that this study should be pursued with all those advantages which are enjoyed in other departments of learning. There has been as great an advance in the method and apparatus of classical teaching during the last twenty-five years as in any other department of instruction whatever. We have new grammars and new dictionaries, embodying facts before unknown, and correcting many errors which had long passed for facts; new editions of the classic authors themselves, presenting the text in greater purity than ever before, all giving an increased effect to these studies. And with this greatly improved literary apparatus, we now have, as indeed we ought, teachers advanced in learning far beyond those we had a few years ago. Our Colleges, particularly our older ones, where the standard is, and easily can be, much higher than in our new institutions in newly settled parts of our country, year by year graduate classes in which young men can be found suitable in every way to undertake this work, and if we do not employ them, the fault is our own.

We would also now have the comparative method introduced in the study of language. We would not have a lan-

guage taught by itself, but supposing the learner to begin with Latin, as we have shown above to be expedient, every lesson in Latin should also be a lesson in English, every lesson in Greek should also be a lesson in English and Latin, and as soon as French and German are begun, we would add a constant reference also to these tongues. We would compare the words of the different languages under view, the similarity or dissimilarity of the phrases of these languages, and so have the pupil's knowledge of one and another language advance together, aided and confirmed by every new fact of what language soever he knew. It is manifest how much greater his interest will be in knowledge which he does not merely acquire, but actually uses; and how much clearer will be his apprehension of what he views under so much reflected light. And so far from opposing or discouraging the formal study of English in a liberal course of education, we would advocate most earnestly the systematic and thorough study of our own great authors in our classical schools. Whatever acquaintance can be made with them in a mere English school, a far deeper knowledge of them can be acquired in conjunction with the ancient classics. We would have Bacon and Milton, Chaucer and Spenser, studied side by side with Cicero, Virgil, Horace, and Homer. Any classical school competently conducted can admit these authors into its course of study and give its pupils a good introduction to them by devoting a weekly and semi-weekly lesson to them, and the beginning thus worthily made can be followed by higher and more critical study under the Professor of English Literature in College. Such a course of study, so begun at school, produced a Coleridge, whose critical and extensive knowledge of the English language and literature, was one of the most splendid of the many splendid ornaments that adorned his great mind; such a course of study begun at school, but prolonged as a voluntary occupation through life, gave us Charles Lamb, a name admired and loved as well as pitied, wherever English literature is known; such a course of study has produced a host of other honored scholars and writers in England, and such a course pursued here will lead to noble results among us. No where can our great old English authors and their worthy successors of recent times, themselves filled, heart and mind, with classic love, be so well understood as in the classical school, interpreted by the classical master. By his long and severe philological training, he will be best able to solve the difficulties of their language;

and those difficulties which are as yet unresolvable, he will leave unresolved. Appreciating a real difficulty, he modestly and wisely waits for the means of arriving at a real solution, while the less thoroughly educated man perceives no difficulty, or seeing a Gordian knot rudely and hastily cuts what he wants the patience and the sagacity to undo.

It must be borne in mind that literature and learning in general best flourish where the classics are long and assiduously and critically studied, and that literature grows worthless and learning decays, as the classics are neglected. It is Germany, England, and America that are now producing the healthiest and best literature, and it is in these countries that the classics are now best studied. Many causes have conspired to deprive France of the benefits of classic culture, and the inferior character of her literature, except that which relates to the mere physical interests of man, is notorious. Learning of all kinds is well nigh dead in all the other Roman nations. A comparison of the different parts of our own country, affords an illustration of the fact we are considering. Nowhere in our country have the classics received such attention as in New England; and that is precisely the position of our country which has confessedly been most distinguished for general education, for learning of the highest order, and for the most important contributions to literature in perhaps every department but medicine; while there are parts of our country distinguished for wealth and material, where classical study is little pursued, and literary activity is almost utterly unknown; and there are many of our cities, eminent for their mechanical activity and for their development and use of physical resources, which disregarding the claims of these higher studies, have produced scarcely one important work in letters. And it will be found to be almost universally true that where the higher forms of education do not receive earnest and careful attention, all the lower and more practical forms are greatly neglected or are attended to with but little success. This is a fact deserving consideration from those who would banish the study of the classics from the curriculum of education on the ground that this study consumes time and energy which might better be given to matters of a more directly practical bearing. Banish the classics from our schools and then all other studies will be pursued with less interest because pursued with less thoroughness. Whatever subjects are taught, to be taught well, must

be taught by the best educated teachers who have themselves passed through the longest course with the greatest care. The more they know themselves and the more fully and critically they know it, the greater will be their demand upon their pupils, the greater their own ability to meet that demand, and the worthier example of activity and culture will they set before those under their charge. That we are easily and greatly influenced by example is just as true in matters of education as in anything else. As a general thing, pupils even of the rarest ability will not do more and will not do better than their instructor even when the instructor is a man of meagre talents and still more meagre education. But, on the other hand, it will awaken in almost all pupils an ambition to do their very best, when they have continually before them one whose attainments are of a high and generous order and who has made those attainments in the same way he is making out for them to pursue.

We have written what we have on behalf of the study of the ancient classics, at the request of one of our Lutheran friends, for this Lutheran Quarterly. We pray Almighty God that this great, pious, and learned communion may not only retain, but increase, the greatness, piety, and learning which so peculiarly befit the honored name they bear; and especially that they may now and ever be the hearty and generous supporters of that classical learning which seems to have been at once the root and the offshoot of the Reformation, that learning of which the Germans, the countrymen or forefathers of so many of our American Lutherans, have made themselves the masters to such a degree that all other nations must, and do sit at their feet as learners; that learning which the Germans, having made the basis of their great and most varied culture, have become the teachers of all things else to the world; that learning which the great and good Luther honored by pursuing it himself and which he so delighted to encourage and honor in the persons of his illustrious co-workers, whether in Church or State.

ARTICLE IV.

THE GERMAN LANGUAGE.

By Prof. J. W. NEVIN, D. D., Lancaster, Pa.

In offering a plea for the study of the German Language it seems proper to say something in the first place on the nature of language in general for the purpose of showing in what view particularly it deserves to be made in any case an object of study.

Language, it is now understood, stands in the most intimate and vital connection with thought. The relation between the two is like that which holds between the soul and the body. It is not outward and mechanical merely, but inward and organic. Thought, for man, becomes real and complete only in the form of word. It has been made a question, whether language is to be considered of human or divine origin, an invention of man or a supernatural communication from God. But the argument has been so managed commonly on both sides as to involve a contradiction, by assuming that there might be a development of mind to some extent without the use of speech. The supposition has been that mind could exist as conscious intelligence in the first place, and then have the benefit of speech added to it, either by its own contrivance, or as a new special gift from the Almighty. But no such supposition can be allowed; and no theory of the origin of language founded upon it, either in one or the other of these views, is entitled to any sort of consideration or respect. It is a grand mistake at once in regard to the nature of language, to imagine that it is required simply as an instrument for the communication of thought. It belongs to the very life of thought itself, and is of one birth with it from the beginning. It is no invention of man; no outward gift of God; but part and practice of the rational nature itself with which man was originally endowed by his Maker. It is in this respect both human and divine in its origin, in the sense of the general declaration: There is a spirit in man, and the inspiration of the Almighty giveth him understanding. Speech is a constituent part of the being which God gave man, when he breathed into his nostrils the breath of life in the beginning, and made him to become a living soul.

The power of thinking, and the power of speaking, are different sides only of one and the same development of created mind or spirit. The two forms of life are in their ground identical. To think, is to speak, to body forth intelligence, mentally at least, in the form of word. Language is needed not simply for the communication of thought but for its very existence. The workings of the soul continue altogether dark and chaotic, till they are brought to take concrete shape by means of speech.

Under this view, language is itself of a living, spiritual nature. It is not made up in any case of a multitude of parts, brought together in a purely external way. It is not the outward shrine merely of the life it serves to represent, but the actual presence of this life itself, just as the body is the presence of our animating soul.

Every particular language thus is organic; has a life of its own; is a whole within itself; forms within itself a peculiar world or sphere, answerable to the inward nature and being of the people to whom it belongs. The different languages that exist in the world are the types of as many different confirmations of mind, into which the general life of the human race has come to be cast. If it be asked, why there should be so many tongues among men instead of one, answering to the common unity of the race, we have only to ask again in reply, why the general life of mankind should itself be found branching out into as many different forms and phases of existence as there are varieties of speech in the world. The one fact is simply the counterpart of the other. The life of the race is collectively one; but the full sense of it is brought out only by the means of its division into races and nations, each representing in its own way, not the whole, but some portion simply, of the general idea of humanity. Hence, as we say the multiplication of tongues, answering to these manifold forms of existence; all comprehended in the same power of speech, and yet all having their own separate character and constitution. For the difference between language is never one simply of mere outward sound; it extends to their entire inward spirit. They belong to different worlds of human development; they are part and parcel separately of different orders of thought, different modes of spiritual existence.

No two languages are alike, in such sense that a mere change of corresponding words and terms may be considered all that is necessary to convert them into one. There is never any such correspondence as that between the life of one people

and the life of another. The life of every people is a distinct whole belonging exclusively to itself, the result of all special influences, physical, social and historical, under which it has been developed from the beginning. It holds in this way throughout in a world which is altogether its own, and which it refuses to share or make common with the life of any other people whatever. And just so it is with the languages, which the different nations of men speak. They are of one growth and form with the life they serve in each case to represent. They are the concrete expression at all points of the distinguishing mind and thought of the nations that use them. They differ from one another thus in a constitutional and universal way. Every language is a world within itself—a home of the human spirit, as it is to be encountered and communed with nowhere else.

It is easy to see how, in this view, a language becomes itself regulative and determining for the inward history of the people by whom it is spoken. An organic outbirth in the first place of their peculiar life, it serves at once to bound and define at the same time the way in which this life must go on to unfold itself to the end. It belongs to the very conception of language that it should be a distinct living creation within itself, a mode of apprehending the world different from all other modes; and being of such character it must necessarily become, in every case, a standing normative rule or type for all the thinking and working of those among whom it is in daily living use. The language into which children are born and bred, is an educational engine, or rather a plastic power of irresistible force, which goes to shape their being from the beginning as no force besides; and long as they may live, from generation to generation, it is a power from which they can never make their escape. In a profound sense, men may be said to live, move and have their being, in the world that is made to be about them by their mother tongue. Language in this way everywhere determines intelligence and controls thought. Words to a wonderful extent, constituting the very spirit and life of things; and forms of speech are at the same time modes of conception and forms of actual knowledge.

What we now say does not conflict, of course, with the idea of improvement, enlargement, cultivation and growth in the language of a people as well as in their general life. On the contrary, it lies in the very nature of the organic character which we ascribe to all language, that it should show

itself everywhere and under all forms capable of such progressive development to an indefinite extent. The same nation may exhibit in different ages immensely different measures of cultivation; and there may be no comparison between its rudeness of speech in one period and its wealth of words in another. But with all this, the determining necessity of which we are now speaking will be found to remain throughout always the same; there will be no breaking away on the part of the language from its original ground and constitution; it will carry in itself to the end the law of its own development, and be at the same time thus a governing power for the development of the entire life to which it belongs. The twig may rise into a sapling, and grow finally to be a giant oak, having yet always the same life, whose identity is unalterably fixed through all changes of figure and volume by the mysterious law of its own being; and just so it is possible for a language to pass through all manner of changes, involving corresponding changes of national culture, while it continues steadfastly true, notwithstanding to the type or confirmation of thought from which it has sprung in the beginning. There may be growth and expansion to any extent; but it is expansion always after a certain order and kind, and according to a certain organic law. Thought is free and creative in the movement, but not with absolute independence; it must act in the direction, and within the range and scope also, of the general life in which it is embosomed.

It is not only then by the measure of their culture at any given time, that the comparative worth of different languages is to be determined. Very much depends also on their original constitution. Some languages are better than others by virtue of their very nature, independently of all development; just as some races and tribes of men are better than others, not simply for what they may have already become in the actual history of the world, but for what they have the capacity and power of becoming from the beginning. A comparatively rude speech may in this way be richer than one that is highly polished, as carrying in itself the possibility of a better order of thought. In estimating the claims of a language to consideration and respect, we are to take into view, of course, its literature, its historical contents, what we may call the volume of its actual life; but along with this, regard must be had also to its inward structure and genius. The main difference between languages lies in this, that they form within themselves different worlds

of mind, different versions, we may say, of the human spirit — the exploration of which is to be counted of worth, more or less, for its own sake, no less than as being a mode of access simply to something else, a medium of communication with knowledge and learning under other forms.

It is only when we look at the subject in this way, that we are prepared to understand at all the true importance of the study of languages. Rightly taken, no study can be less mechanical, less simply outward and formal. It is not a matter of memory merely, mastering the rules and examples of a grammar or the words of a dictionary. A language consists not just of the syllables and words, of which it is composed, but still more of the living mind which enters into them, and finds in them its proper habitation and home. The words of a nation are that nation's life and spirit. To master the language of a people, is at the same time to enter into their spirit, and to become acquainted with their mind and character as they can never be known in any other way.

Language is logic. Reason enters into all its forms. Its grammatical and syntactical elements include in themselves everywhere necessary relations and conditions of thought. The very process of mastering them in the way of study, is a development of intelligence, an educational opening and strengthening of mind, a bringing out of the resources and powers of the spirit in new form. Such study is not the work of memory merely, a mechanical instrumentation for something coming after itself; it is in the fullest sense of the term a direct exercise of the whole thinking nature, which in and of itself serves to give it enlargement and freedom. In this view, there is no more important branch of study for the education of the young; no discipline more necessary for the natural and wholesome unfolding of their intellectual powers.

But the benefit of such study goes beyond this. In the view just stated, that the language of every people is the key to their inmost life, the only door of full, effectual introduction into the spiritual world in which they have their being, it is easy to see how the knowledge of a new tongue serves at once to impart new compass and force to all other forms of knowledge that go to make up the idea of true human culture. By entering in this way into a new order of existence, we experience new comprehensiveness of thought and observation, which extends itself to all departments of

our knowledge, all spheres of our intellectual life. Art, philosophy, morality, religion, history, acquire a new sense, become more catholic, more full, more free. The whole horizon of thought is enlarged, and along with this all things are brought to show themselves in new relations and aspects.

The history of a nation, its manners and customs, its modes of thinking, its literature and religion, its political institutions, become fairly intelligible, only when they are studied through the medium of its own speech. They can never be fully understood by means of any translation. Whatever knowledge there may seem to be of them in this way 'must always be more or less visionary and superficial. The mind that lives in a language is not to be apprehended by simple report. It is not enough for us to be told in our own speech, what men of a different speech have thought, and spoken, and done. All we get in that way is only dead representation; which then becomes animated for us after a fashion again by a new spirit put into it from ourselves, through which it was made to be materially different from its original nature. The life of a foreign people, thus forced to pass over into our sphere of thinking, is in fact cast into a new mould, and becomes *our* life, not theirs. To understand any such life properly, the process must be reversed; we must quit our own sphere, and pass over ourselves into the foreign world in which it has its true and only proper home. In other words, we must commune with it in its own language. There it meets us in its actual, concrete shape and form. There it has its own complexion, its own expression. There first it becomes intelligible; and there only is it, that, being studied in this way, its literature, history, legislation, science and social life, begin also first to show themselves in their true light. The key to the inmost sense of all, is offered to us in the spirit of the nation corporealized and made permanent in its language.

Every new language then that the student masters, it would seem, serves to make his intellectual existence more large and free. This is the object of all true culture. The man who has never got beyond the bounds of his own first life, makes this necessarily the measure of all truth. The particular in such narrow view is for him the absolute and universal; and he is ready to set down all beyond as entitled to no regard. But such narrowness, we know, is itself the character of a rude, uncultivated nature; and the first law of

education is, that what is thus single and particular in thought should be widened into what is broad and comprehensive in thought, taking in as much as possible the life of the world at large, and not simply our own life. In this view we speak of a *liberal* education, and of the liberal arts and sciences—meaning to express in this way the common sense of what in the end all genuine human training requires, emancipation namely from the bondage of the individual into the freedom of the general. Hence also such culture has been distinguished as *humane*, and the studies contributing to it have been called, by a striking title, the *humanities*. All that tends to enlarge a man's acquaintance with the life of the world, the sense of humanity in its universal view, may be considered as entering into the conception of this discipline. Travelling, reading generally, and the study of history in particular, are well adapted to serve here an important end. But in no way is such liberalization and humanization of mind more effectually helped than by the proper study of languages different from our own; for this, by the very nature of the case, involves an actual entering into the interior spirit of nations, where without it all our knowledge of them, either through travelling or history, must be, as it were, on the outside of their real being. To enter a new language is to pass into a new world of thought, and thus to transcend the previous limits of the mind's existence. The knowledge of humanity, of history, of life in its wholeness, is made larger. By the mastery of foreign tongues, we enter foreign systems of intelligence, and see the world under new aspects and form new points of view. Our being is in this way multiplied and made more manifold.

It is with good reason, therefore, that the study of Latin and Greek is made to enter as largely as it does into the idea of a liberal education. Complaint is heard frequently that it is a waste of time and strength to hold boys so long to what is considered to be at best a preparation only for something else, a mere door of introduction to the literature of past ages, which is all made accessible to us now in other ways. But the complaint proceeds always upon a mistaken notion of the nature and object of such study. Its uses go far beyond this mechanical purpose. No discipline can be more important for its own sake. In no other way could the time given to it be so productively employed for the ends of a truly liberal culture. It is, after all that may be said, the

shortest method of attaining well-grounded knowledge in the arts and sciences generally—the only royal road, we may say, to full scholarship and learning in any view. So it has been felt in the history of Universities and Colleges from the beginning; and the judgment is not likely, we presume, to be soon set aside by modern innovation, however plausibly directed against it. The attempts which are made for this purpose betray their own weakness commonly through that very deficiency in themselves, which it is their object to fasten on education generally; and in this way serve in the end to strengthen the cause, which they are fanatically bent on overthrowing. The real difficulty with our Academies and Colleges here, is not that they make too much account of Greek and Latin studies; but that they fail to make the prosecution of them sufficiently full and thorough. If there be any one fact well established in the history of mind, it is that just these studies, and no others, are to be regarded as central and fundamental for the whole idea of free, classical education; and that any attempt therefore to push them out of the way deserves to be stigmatized as sciolism and radicalism, in the world of letters, of the very worst form.

So deeply convinced are we indeed of the general truth of what we now say, that if we had power we would organize all higher education for females also on the same foundation principle; making the study of the Latin language at least, the ground work and chief pillar of all it might be thought proper to include in it besides. We do not imagine of course, that the sexes require the same kind of education; and the notion that they should be placed in the same collegiate seminaries and classes—the so-called *co-education* of the sexes as we have it insisted upon in certain quarters—we consider to be itself a fanatical monstrosity, only too near akin to the reformatory zeal which would banish from our schools the study of the Greek and Roman classics. As the nature of woman is different from that of man, she requires also a different training to develop her powers and perfect her interior life. But this development, in our order, ought to be vigorous and free, no less than that which it is sought to reach in a different way for the other sex; and for that purpose, we are firmly persuaded, the best possible discipline here, as in the other case, is offered to us in the study of the dead languages. We are willing to limit the culture in the case of females to the use of one of these tongues, namely the Latin; which we would then have, however, effectually mastered

from the grammar upwards and onwards, so as to include the reading of considerable portions of the best literature that has come down to us in this form. This must of course interfere with much else, that now figures in the ambitious "courses of study" put forth by our fashionable *Ladies' Seminaries*; where all the "ologies" are held up to dazzle the popular fancy, in full emulation of a four years' college course for young men. But this would give us no concern. We have no faith in these curricular programmes. They are gotten up in the most loose and desultory way, without any scientific judgment whatever. They are notoriously for show and effect. They labor under a double absurdity; half the studies embraced in them are inapplicable to the idea of female culture under any circumstances, as much so as the pitching of quoits or the wearing of pantaloons; and then such as they are, all life is squeezed out of them, by the artificial compression that is necessarily employed to make them small enough for such feminine use. What can well be more dry and dreary than the literary skeletons, to which the different sciences have been reduced, mainly through the art of New England, for the benefit of hapless boarding school girls in this way! To a thoughtful mind, there is a measure of irony in the very nomenclature of these patent rostrums for putting knowledge into the female mind. Text-books on Logic, Rhetoric, Psychology, Political Economy, Æsthetics, Geology, all sorts of Philosophy, and such like sounding titles; text-books, made up for the most part of dry definitions, abstract formulas, and fleshless generalizations, from beginning to end; what good purpose, in the name of all common sense, can they be expected to serve in the education of our daughters! Of all educational quackeries among us, the most wholesale and sad, we verily believe, is our reigning system of Young Ladies' boarding schools and Seminaries. They need to be completely revolutionized; and we do not feel it to be any objection, therefore, to what we now say of making the Latin language the basis of female education, that this must necessarily change the whole form and fashion of it as it now stands. That precisely, of all other things, is just what we should hold it a felicity to be able to bring to pass.

The power of reading Virgil in his own tongue, and the fact of having done so with proper intelligence, would be worth more, we are very sure, for the mental culture of a young lady, than having by heart the whole contents of four-

fifths of the text books, by which it is now pretended to initiate young Misses in their teens into the mysteries of all modern science. *Things*, you say, ought to be learned, rather than words. But what if your things, as you call them, are after all dry technicalities only, loose facts, barren generalizations, having in them, no spirit of life whatever, but dinged into the memory in the most dead and mechanical way? And have you yet to learn that words, rightly taken, *are* things—things in the deepest and most vital sense of the term? No possible memorization of things as they are exhibited in these boarding school manuals can ever so awaken thought, or so stir into action the true life of mind, as it is possible for this to be done by an honest and faithfully mastery of the Latin language. Slow as the process may appear, it is always in fact the shortest and surest way to an effectual acquirement of knowledge in other forms; not singly by reason of what it is directly, as a strengthening discipline for the mind, but because of the relations also which it holds indirectly to such other branches of knowledge. In no other way, within the same time, can a young lady learn so well to understand and use her own language. In no other way can she master so thoroughly, its orthography, its etymology, its syntax. It will amount for her to more than years of logic, rhetoric, and grammar, studied as they are commonly in female schools. It will be her best qualification for geography and her best introduction to history. It will be to her more than volumes of travel, through foreign lands, or up and down the centuries of time, accomplished in other form. In no way besides can she lay the same foundation for sound judgment or good taste. As for the *philosophies*, she can afford to dismiss them without a sigh; unless it be one of pitying compassion for the innocent victims of the common boarding school system, who are doomed to follow after the shadow of learning in this most hapless and useless of all methods.

But our introduction, we find, is in danger of leaving but small room for what was intended to be the main theme of our article; although it will be found, we trust, to have an important bearing on its discussion. Our proper business at present is not to insist upon the educational value of the Latin language, but to urge rather the claims of the German, as being among modern tongues the most worthy of attention for English students, especially in this country.

We do not believe, with the learned Goropius, that the

German language was spoken by Adam and Eve in the garden of Eden. That is pressing its antiquity and independence rather too far. But there is a view, in which its origin does deserve to be made a matter of note and consideration. Among all the cultivated languages of modern Europe it is distinctively an aboriginal tongue to borrow one of its own pregnant terms, an *Ursprache*, a primitive speech, and not one of mixed origin and construction. It is not meant by this, that it is strictly autochthonic, a creation out of nothing older than itself. We know, by the light of Comparative Philology, that like a number of other ancient tongues, (Persian, Greek, Latin,) it owes its birth to the prolific womb of the old Oriental Sanscrit. It belongs to what is styled the Indo-Germanic family of languages. But however it may have started, it presents itself to us as a purely native growth throughout from its own proper root. It is the original Teutonic tongue as it was brought at first from Asia to Europe. The other nations of Europe generally did not hold fast their original speech in the same way. They became mixed with older populations, and fell thus into the use of new forms of language. Hence it is that the languages of modern Europe generally are of a composite character. The modern Italian, Spanish, French and Portuguese, are composed chiefly of Latin words, much altered however both in orthography and inflections. Celtic in their origin, they are made up, to a very great extent, now of material brought into them in this way from a foreign life. The English is based on the old Saxon, through which it is closely allied with the Teutonic and Gothic; but has also admitted into itself a large admixture of foreign element. These mixed tongues are indeed still organic, having in themselves a law which determines throughout the form of their life. The elements that enter into their composition are there in an inward and not simply outward way. But still such composition must necessarily detract something from the unity and force, the wholeness and fulness, of a language, considered in its own nature; and it is saying much in favor of the German, therefore, when we are able to claim for it the advantage of being primitive and pure in opposition to all miscegenation of this sort. Its life is emphatically its own. Like the free and hardy race whose spirit is mirrored in its tones and forms, it has in all ages refused to bend its neck to a foreign yoke. In this respect it is as native to itself as the

Greek, which it resembles indeed at all points more than any other modern tongue.

The language, however, might be thus primitive, and yet deserve no regard. No one is concerned to study a rude, uncivilized tongue for its own sake. But how far the German of the present day is removed from this character, no one need^t be told. It did not indeed perfect itself so soon as the other modern tongues just named. Their mixed nature was perhaps, within certain limits, favorable to their progress. In due time, however, the German came up with them in the course of cultivation; and it may be said to have reached now, in its own order, a full and ripe development. It has flung its branches far and wide, and covered itself with boundless foliage and fruit. Through various fortunes, it has been advanced finally to the completeness of an Augustan age, and in the wealth of its literature may justly challenge comparison, to say the least, with any other language belonging to the civilization of Modern Europe.

As an *Ursprache*, thus organically complete within itself, the language is, as regards matter, uncommonly full and rich. The time has been indeed when it was the fashion to stigmatize it as poor in this view, in comparison more particularly with the courtly verbosity of the French. But that time is past. The speech of Paris is now known to be poverty itself, in comparison with the speech of Berlin. While the French is said to comprise about twenty eight thousand words, it has been reckoned that there are in the German not less than eighty thousand. One writer carries the number six times as high, and places it at half a million; and the truth is, it is not easy to say where a computation of this kind for such a language as the German should stop. The modifications of meaning which words are made to assume in it, by inflection, position, combination, and production, cannot easily be specified. The language, in this respect, carries in itself the capacity and power of indefinite extension.

In stem words, as they are called, the German does indeed fall far behind the French. But this itself belongs to its wealth. The German has few roots, because it is original and self-produced. Its ground is wholly within itself. The French on the other hand, has a large amount of independent elementary material, just because its life is of a mixed character, and made up largely of terms and forms that have been brought into it from abroad. A multitude of its words

stand as roots, simply because they have no ground in the language beyond themselves, but are of altogether foreign origin and birth; for which reason also, they can never be otherwise than comparatively sterile and unproductive. The French language is wanting in richness from this very fact, that its stem words are so multitudinous as compared with the general body of speech to which they belong.

And hence it is also, by the way, that it must ever be a difficult language to learn, for all who have not been trained to the use of it from childhood. However easy it may be to get such a smattering of it as is common in fashionable boarding schools, its multiplicity of primary terms, and the want of fixed analogies binding the universal tongue together as a single whole, render it a very considerable task always to master it in any full and thorough manner. The German, with its boundless sea of words, is by no means so hard to learn. Its roots are not numerous. Its forms of derivation and composition are regular and fixed. Words are held to their sense, by virtue of the common life that runs through the language as a whole. Let only the sphere of this life, the genius of the language, be properly apprehended, and it becomes a comparatively easy thing to follow it out afterwards in its organic development, no matter how far this may be extended.

The German language owes, its wealth of words mainly to its constitutional power of expansion. This unfolds itself especially in two forms, boundless composition and endless derivation. Words of all sorts can be joined together with the most perfect ease, far beyond all that is possible in any other modern tongue, so as to give new terms corresponding in sense with the conjunction. Almost every word again, by prefixes and suffixes of invariable force, can be made to shoot forth into a whole tree of derivatives, by which its meaning is modified in all conceivable ways. The Greek language is distinguished for this power of self-enlargement. No other ancient tongue possessed the same expansibility; and for this reason it surpasses all others in fulness and freedom. The only modern tongue that can be compared with it in this respect, is the German. Truly, a proud distinction. So far as derivation is concerned, the German is supposed to go even beyond the Greek. Our English tongue, in its old Saxon forms especially, possesses to a certain extent the same advantage; but not by any means in the measure of the German. The French language has very little power of

expansion in this way. It seems to press everywhere on fixed and established limits. It cannot compound with any sort of freedom. Many of its primary words, as we have seen, are entirely barren, while such as are not so are fruitful only in a small degree. No fixed and universal analogies rule the business either of composition or derivation. All is arbitrary, irregular, more or less cold and stiff. The superiority of the German is shown by contrast at all points.

"Our language," says Franz Horn, "is one of free origin, springing directly out of our nature. It is firmly fixed in its root, which is immoveable as necessity itself; but its blossoms and fruits are eternally manifold and young. Our language is rich; not like a well-stored cabinet of artificial curiosities, but rich as the spiritual nature of man himself, and like this susceptible of indefinite improvement. It cannot, so far as matter is concerned, be ended and bounded in as a finished system, in the way of languages of unfree constitution; but throws itself open always to the service of true genius, with ever-new life, wherever utterance is required for new thoughts and feelings." The French on the contrary, he tells us, boasts of being shut up and completed, the great point being, since the age of Louis XIV, to maintain its boundaries inviolated; so that writers of spirit have to complain of not being able to say what they would, by reason of the restraints put upon them by their language.

To make full account of the rich material contents of the German language, we must add the consideration of the vitality which enters into all, in virtue of what we have now seen to be its general constitution. All languages embody life in themselves; but not by any means in the same measure and degree. The life of one may be much more vital, so to speak, more inward and deep, than the life of another. Take for example here again the French; its mixed character, and prevaillingly mechanical construction, serve to throw its life as it were to the surface; so that it has come to be proverbially distinguished for a sort of outward sprightliness and vivacity, showing the want of true vitality rather than its presence. In broad contrast with this, the German is emphatically a living language; and the life which belongs to it may be said to penetrate and pervade it at every point. It is the free, spontaneous utterance everywhere of the mind it serves to represent. Its words are full of fresh sense and feeling. They have in them, in a certain way, the very breath of life. They are spiritual transcripts from

the things they are employed to express. The language is throughout the result of self-evolution, organic development from within. No part of it is dead; no portion without the spirit which animates the whole.

In the French language, an unnatural divorce prevails between the upper and lower orders of mind. They are not held together by the bond of a common life. The language of literature and polite society does not grow forth from the language which is spoken by the mass of the people. It forms a sort of caste within itself. A multitude of perfectly honest words it may not touch for fear of defilement, simply because they are of current popular use; and so in turn, the common people have no power to understand it, while it is made to suffer seriously at the same time both in ease and freedom. The German knows nothing of any such separation. The language of the school and the court, only in more cultivated form, is the language also of the most common walks of life. No honest word is frowned out of good company, simply because it may be in use among the rabble. An active communion thus is kept up continually between the literature and the general spirit of the nation. The first proceeds directly from the second, and draws fresh life from it always, as do the leaves and blossoms of a mighty tree from the branches which serve to join them with the trunk.

The constitution of the German language as now described, gives it peculiar depth and force. Where all is thus full of life, all will be full of power. The French is characteristically different; it lacks inwardness, has no depth, but excess rather in qualities that are superficial, external and mechanical, in capacity of polish, in smooth volubility and airy lightness. The German in comparison has been counted heavy and rough. But we may say of it, "The king's daughter is all glorious within." The glory of the language lies in its spirituality and profound inward strength.

The most powerful use of the English tongue, it is admitted, is that in which Saxon words are properly employed in preference to such as are of foreign origin. Such words root themselves directly in the general life of the language, and for this reason have a depth and inwardness of meaning for the English mind, which can never belong to any corresponding terms derived from a different source. They are felt to be nearer than any other sort of words to the very nature of things, the substance and soul of what they are intended to

express- They serve to render style compact, nervous, racy and full of spirit; while high sounding periods made up largely of terms borrowed from the Latin, after the manner for example of Dr. Johnson, are found to be in comparison tedious and weak. Much of the force and beauty that belong to our English translation of the Bible must be referred to its prevailing Saxon phraseology; and how far it would be shorn of its excellence by a change of character in this respect, any one may easily see who will take the trouble to substitute almost any where terms of Latin origin for the text as it now stands. The Latin may sound larger; but it will mean less, and can never carry with it for readers generally the same life and force.

But what this native stock of Saxon words is for the English language in part, the entire body of its words and forms is for the German in whole. Here, as we have seen, all is native material. The language throughout is of home origin and home growth. Words are everywhere born as it were of the life they are made to represent. Forms of speech are at once forms of thought. No modern tongue can rival in this respect the capacity of the German for strong, deep, inward utterance and expression.

It stands unrivalled also in freedom and flexibility. The French is more elastic, and seems to possess more facility of motion; but its liberty in this way is bound to what must be considered after all a partial and circumscribed sphere. It lacks universalness. It is difficult to make translations into it from other languages. French translations are generally loose paraphrases, in which the sense and spirit of the original are more or less sacrificed. Voltaire went so far indeed as to say, that what could not be put into French must be devoid of literary worth; making his own tongue the measure of all good intelligence for the world. But the world may be excused for thinking otherwise; and the fact that Homer and Plato cut a poor figure in French will hardly be considered generally their fault. It can be counted only a defect in the French language itself. Tried by the same test, the German is found to be the most free and universal of all living tongues. No other is so supple, so pliant, so ready to yield to the plastic force of thought, under whatever form it may be required to give it body and motion. It has all the spiritual flexibility of the ancient Greek. Translations are made into it from all other languages with wonderful ease and success. To turn French into German costs no trouble;

while to turn German into good French is often altogether impossible, so little is this last of one measure with the first. The Greek and Latin classics are made to utter themselves in German, as they can do in no other tongue not their own. Not only are their thoughts translated, but the form and coloring of them also are retained with the most graphic fidelity. The celebrated Voss, in his translations of Hesiod and Homer from the Greek, and of Horace and Virgil from the Latin, carries this fidelity so far as to give his originals, verse for verse, with full transcript of measure and rhythm, from beginning to end. Whatever may be the thought of the wisdom of so slavish a method, we may well admire the resources of the language which could at all allow its use.

Being of such nature and character as we have now shown original, full, vital, deep, inward, strong and free, the language of Germany forms at the same time an entrance into the living mind of Germany—a vast, rich domain of sentiment and thought, which can never be effectually entered in any other way. Every language, we have already seen is a medium of access in this manner to a new sphere of human existence, a world of mind and life which is peculiarly and exclusively its own. To gain possession of it in the way of knowledge, is like travelling into a foreign clime or following the torch of history into a past age; only a more real communication than either with the actual spirit of men different from ourselves. Greek and Roman history can never be well understood without the help of Greek and Roman speech; and for the knowledge of the East, the most necessary of all disciplines is some domiciliation first of all in the forms and idioms of an Oriental tongue. In the same way, the German language is the only sufficient key to the German mind. To study it is to travel into Germany itself, and to become acquainted with the historical, social, moral, and political spirit of the country, beyond all that is possible by any sort of study besides. And is it saying too much to affirm, that the world here offered to our view is pre-eminently worthy of being entered and studied in this way? The mind of Germany is a system of existence, a whole order of being, answerable in all respects to the language in which it is mirrored and expressed. Like this, it is original, vigorous, large, and free; instinct with life; inward, earnest, deep; full of genial heart and soul; the very home of poetry and philosophy in their most spiritual form. France, Italy, Spain, may have softer and brighter skies; but to Germany belongs em-

phatically the empire of the spirit. Among all modern nationalities, with their different spheres of mind, there is none that better deserves to be explored by outside students, none that is more sure to reward their study with liberal and invigorating fruit.

And what shall we say of the treasures of art and learning which the wealth of the German mind has caused to be stored away in the wealth of the German tongue, and to which full access can be had only through its means. Germany is the land of books. Nowhere have the sciences been cultivated with more diligence and success. Nowhere is literature more fully and entirely at home. In all that pertains to philosophy, theology, history, German scholarship fairly leads and rules the world. Its very errors and follies serve to proclaim its kingly character and position in this respect, as being concerned with the deepest questions of the time, and belonging plainly to the central course of modern thought. No one can be regarded as in any sense abreast now with the proper culture of the age, in aesthetics, logic, or ethics, in metaphysical, theological, historical, philosophical inquiries and speculations of any kind, who has not made himself familiar, to some extent, with what has been accomplished in these different departments of knowledge by German learning. It is not necessary that he should be a blind follower of Kant or Hegel, of Schleiermacher or Daub, of Neander or Guericke or Gieseler, of Julius Müller or Richard Rothe, of Ullmann, Dörner, Ebrard, Lange, or any other distinguished name, whether living or dead; but he must be trained and disciplined in the general system of thought in which this whole generation of thinkers, with all differences among themselves, have their common settlement and home. Without this, he may have learning in a certain measure, but he will not be up with the reigning literature of his time. Nothing can be more certain than that, as the world now stands, the learning of all other countries, in the spheres of which we are speaking, needs the learning of Germany to make itself complete; and with this learning there can be no real and full communion, without the knowledge of the German language.

Translations will not answer the purpose; neither is it enough to depend on second-hand reproduction or report in any way. It is, indeed, a very significant acknowledgment of the superior worth of German literature, that it is so largely translated into English on both sides of the Atlantic; and that its fruits enter so largely as they do into the best

English scholarship under other forms. But it is only a half acquaintance at best that can ever be had through such means with any foreign world of thought. For the true scholar, translations are never satisfactory. It is a poor business to read Plato or Aristotle, Homer, Horace or Virgil, St. Chrysostom or St. Augustine, in English. It is a poor thing to read an Italian or French author in this way. But of all national literatures there is not one with which this sort of mediate intercourse is so unsatisfactory as it is with the German. Translations here are known to be, for the most part, bungling caricatures. Too often they serve only to darken what they propose to illuminate and make plain. Much of the modern German thinking is fairly untranslatable; not so much on account of the language in which it is expressed, (though this is often unmanageable enough) as by reason, rather, of the form and character of the thoughts themselves, which to be fully apprehended, require to be plucked fresh from the stems and branches of the spirit-life on which they grow. What a farce must it not ever be to go floundering through Kant's Criticism of the Pure Reason, Hegel's Logic or Aesthetics, or Rothe's magnificent Ethics, on the helpless terminology of the best possible English translation. For one who is able to understand such works at all, the idea of a translation, over against the light and order of the original, must always be felt to be little better than chaos itself. And so we may say in general; to have any proper benefit from what has been wrought out by the modern mind of Germany, in psychology, in all sorts of philosophical and moral science, in the sphere of sentiment and taste, in the doctrine of history and, in history itself, under all views and forms, in the whole encyclopædia of theological science, and in commentaries on the Bible, or parts of the Bible, without end, we must learn to converse with the great writers of Germany in their native and natural tongue. In this view it is more particularly that a knowledge of the German language is coming to be regarded more and more, both in England and in this country, as almost indispensable to large and thorough scholarship in any profession.

It would be easy to show, if our limits allowed, that the study of the German language is a very important help for the right understanding and use of the English language. Intimately related as the two tongues are, in their common origin and genius, continual lights and shadows are flung from each upon the other, to the mind of the attentive student.

In this view, the German has far greater claims upon our regard, than either the Italian, or the Spanish, or the French. It carries us directly back to the fountains of our own historical being, the *incunabula*, we may say, of our aboriginal life. It tends thus to give us a better knowledge, and more full possession of our proper spiritual nature. We cannot make ourselves at home in it, without being better prepared by the fact to understand the true spirit both of Anglo-Saxon thought and Anglo-Saxon speech. To study the German language, in our case, is emphatically to study the English language at the same time.

ARTICLE V.

REMINISCENCES OF DECEASED LUTHERAN MINISTERS.

LX.

CHARLES ALFRED BAER.

Death is no respecter of persons. The Great Reaper gathers his victims from all ages, conditions and classes. Frequently those, who have scarcely passed the first step of professional life with sanguine hope and glowing zeal, are stricken down at the very threshold of their usefulness, the message on their lips not yet delivered, the errand untold, the great work scarcely commenced. The youthful, beloved and efficient minister in the fresh vigor of life and in the full tide of his influence is arrested in his course and required to lay aside his work, as well as the veteran of three-score and ten, whose whole life has been expended in his Master's service. The ways of Providence are inscrutable. It is however our duty cordially to acquiesce in the appointments of Him, who does every thing according to the counsel of his most wise and righteous will, who "numbers our days," who "changes the countenance of man and sends him away." It seemed a dark dispensation which removed the subject of our sketch in the morning of his promise, at the commencement of his work, just as he was inaugurating a career of influence and success, such as any active and devoted minister might have desired. Had he lived, there is reason to believe he would have

amply justified the confidence reposed in him, and fully sustained the expectations he excited. Although many a cherished hope is buried in his grave, and a deep and solemn interest, associated with his early death, it is cheering to the Christian to know, that the Lord called him away from his earthly toil to his heavenly rest, that his death, so premature to us, was to him the realization of all that was dearest to his heart and to his pure and sanctified aspirations.

Charles Alfred Baer, the fourth son of John and Frances Baer, was born in the city of Lancaster, May 28th, 1831. Reared under the influence of pious parents, he exhibited in early life those excellent qualities which made him, in riper years, so much of a favorite. Having received his preparatory education under the direction of Prof. F. A. Muhlenberg, at the time Principal of Franklin College, Lancaster, Pa., he entered the third term of the Freshman Class, at Yale, in 1848. He passed through the ordeal of College life without censure, and without any injury to his morals. He occupied a high rank as a scholar. His industry and zeal in the prosecution of his studies, his manliness and fidelity to duty secured for him the respect and the confidence of the Faculty. He was graduated with honor, at the Commencement in 1851. He always seemed to be of a serious turn of mind, and, during the earlier part of his Collegiate course expressed a desire to prepare for the work of the ministry. This inclination was greatly strengthened in his Senior year, occasioned by a season of special religious interest in the Institution. It was at this period in his history, that he became the subject of a saving change. He earnestly sought the Saviour and found peace in believing. "It was," he writes, "in my Senior year, that, as I trust, I first experienced a change. It was in March, 1851, that I believed I was Christ's. Since that time I have never had occasion to regret the step I took. I was surrounded by many temptations. Satan often tried to draw me aside by raising doubts in my mind, but they were cleared away, like clouds before the splendor of that light which comes from God's word." His mind had, however, for a long time previous been exercised upon the great question of eternity. He says, "I was, during my Sophomore and Junior years, much disturbed by doubts and fears. The piety of many around me naturally turned my attention to myself, and led me to inquire whether I really had hope in Christ. And among the first steps taken was the

perusal of a work on *Self-Knowledge*, in which I was directed to prayer and the reading of God's Word for illumination. I frequently employed the former method, but I cannot say so much of the other. But I gained some knowledge of myself, and in my Senior year I felt the necessity of taking some further steps. It was during the revival in the Spring of 1851, that I was more than ordinarily concerned on the subject. By attending on those instruments of God's grace, preaching and prayer, I became more enlightened. I saw that I was trying to make a way for myself, and it was only when I was ready to cast away all my own attempts to become righteous and to see the necessity of the all-atoning sacrifice of Christ, that I had peace. Oh! I shall ever remember the evening, when I was enabled to say in faith, 'Lord, here am I, make me thine.'

His consecration to the ministry of reconciliation was simultaneous with the consecration of himself to the service of God. "I went from College," he writes just after his graduation, "with the determination to labor in God's ministry, and it gave me some pleasure to think that my thoughts were ever brought to this, and I was strengthened with the hope, that if I were ever called to the work, I would also be sustained in whatever trials might come upon me." That he had been thoughtful with regard to the salvation of his soul for some time before he came to an unreserved decision upon the subject, may be inferred also from an entry in his journal, written in August, 1851. He alludes to a dream which he had in his Junior year, and thus describes it: "I dreamed I was walking in Atwater street towards the Library building. I had just passed from York to Atwater, when suddenly I saw over the Library building a strange appearance. The sky opened; a host of beings appeared; I was at a loss to understand it, but it soon came to my mind that it was the Last Day, and that this was the Great Judge with his attendants. Soon they appear on the earth. The Judge sends forth his attendants to gather his chosen. They pass around, but they come not to me. They look at me with an expression that said, 'You are none of His,' and I am left among the rejected. Thus passed the dream, when I awoke. I never told it, but I have often thought of it, and now record it for future reference." It is not inconsistent with God's character to suppose that he sometimes interposes his power in this way to arrest the sinner's attention and warn him of his danger. It is certain that the dream made a very deep

impression upon Mr. Baer's mind, and awakened serious resolutions. It was not, however, until the Spring of 1851, during his vacation on a visit to his parents, that he made a public profession of his faith. He was received in full communion with the Holy Trinity Church, Lancaster, then under the pastoral care of Rev. Dr. Baker.

Mr. Baer, immediately after his graduation, returned home and commenced his professional studies. The following year he entered the Theological Seminary at Gettysburg, where he faithfully and successfully continued his studies until the Spring of 1855, his genial temper and Christian spirit endearing him to his fellow-students, his Professors, and all with whom he was associated. He was soon after licensed by the Synod of Pennsylvania, at its meeting in Harrisburg. During the summer, as he had no permanent charge, he preached at various points, wherever his services were required. In the autumn of 1855 he received and accepted a call to the Passayunk Church, Philadelphia, where he labored for nearly four years with efficiency and great acceptance to the congregation. During part of this period he was engaged several hours every week in giving instruction in the Academy, under the care of T. D. James, Esq. This he regarded as only a temporary arrangement, as he felt that he was called to the great work of preaching the Gospel. In 1859, at the repeated and earnest solicitation of the Lutheran Church at Norristown, he consented to become their Pastor, and here, until his death, he devoted himself with all his energies to the cause of his Divine Master. His labors were most successful. The congregation and the Sabbath School increased so rapidly, that a new church edifice, adapted to their wants, became necessary. To the advancement of this enterprise he devoted himself with great assiduity, in awakening an interest among his people and securing contributions for the object; he kindly heading the list with a subscription of one thousand dollars. He had the satisfaction of witnessing the laying of the corner-stone, in connexion with which he officiated only a few weeks before his death, and was anticipating with pleasure the completion of the building, when in his own church he could again preach the unsearchable riches of Christ. But Providence ordered otherwise. Scarcely were the walls of the edifice half-way reared, when the devoted Pastor was cut down in the full bloom of health, in the midst of his usefulness, surrounded

by the fruitions of faithful labor, and with the happiest prospects of the future. He died in the 34th year of his age, September 9th, 1863, after a brief illness, contracted, it is supposed, during a visit to the Battle-Field at Gettysburg, where he was in attendance as a Director of the Theological Seminary, at the annual meeting of its Board in August. We met him then in our study, and soon afterwards in his own parish, cheerful and happy, with the same bright face, winning, cordial manner, with which he was wont to greet his friends. Little did we, at the time, suppose that he was so near his journey's end, and we should no more meet him again in this world. The ways of God often seem to us dark and mysterious, but we know that he is too wise to err, and too good to be unkind. In his designs,

"God is his own interpreter,
And he will make it plain."

Mr. Baer had been indisposed for some time, but no serious consequences were apprehended. A change in the disease, however, developed unfavorable symptoms, and left no hope of his recovery. When informed by his physician, about an hour before his departure, of his condition, he received the announcement with great composure and resignation. He had no fear of death. He had for his consolation and support Him who

"Above all others,
Well deserves the name of friend."

His mind was clear and collected. Extending his hand to his friends who had gathered around his couch, he bade them an affectionate farewell, and in a clear, loud voice, which surprised every one, supplicated the throne of grace for his congregation, his Sabbath School, his mother and brothers, and the family of Judge Jacoby, in which he lived, with an earnestness and eloquence that melted all hearts. Then audibly repeating the promises of God to believers, he joyfully called upon his Lord and Saviour to come quickly, and gently fell asleep in Jesus. The faithful Redeemer graciously fulfilled his promise. He did not leave or forsake him. So peacefully and triumphantly did he pass away, that it seemed as if the Holy Ghost were specially manifested to show the value of saving faith, its supporting and sanctifying power, in the death of a dying Christian, in his last conflict with the enemy.

His funeral was attended by a long train of mourners, his broken-hearted congregation, his clerical brethren, and a large circle of devoted, bereaved friends. The services were held in the Presbyterian Church, which was crowded in every part, and participated in by Rev. Messrs. C. W. Schaeffer, D. D., G. F. Krotel, C. P. Krauth, D. D., E. W. Hutter, F. A. M. Keller, L. E. Albert, J. W. Hassler, G. F. Miller, H. Wendt, of our own church, J. F. Halsey, D. D., and R. Adair, D. D., of the Presbyterian, and P. S. Davis, of the German Reformed Church, all ecclesiastical differences being forgotten in the general grief which pervaded the community. The mortal remains were thence taken to Lancaster, and, on the following day, among kindred, committed to their long repose in the beautiful cemetery of Woodward Hill, there beneath its shades, guarded by an unseen presence, to await the resurrection morn, till

"The last trumpet's joyful sound!"

Seldom has it been our duty to speak of one whose virtues were so many, whose character was so pure and so symmetrical, whose devotion to his work was so deep and earnest and who leaves a memory so precious and fragrant, as the subject of our present narrative. He was one of our most useful and tenderly-beloved young ministers, and lived long enough to furnish the Church abundant evidence of his usefulness and piety. Beautiful in his faith and in the integrity of his life, his record is deeply impressed on our hearts, whilst a more faithful and a far more complete one is written on high. His character seemed under God the result of his early training, of influences the most pure and elevated, the ever ripening fruit of seed sown in his childhood. From the atmosphere which pervaded the home of his youth he inhaled the spirit, which marked his Christian course and animated his dying hour.

His character for piety was above suspicion, genuine and unselfish, unobtrusive, constant and regular in its exercise, a settled, steady uniform principle, carried into all the details of duty and affecting his whole temper and conversation. He was distinguished for his purity, conscientiousness, love of truth, sincerity, adherence to his convictions of duty and moral courage. His personal qualities were of a high order. There was nothing cynical or severe in his disposition. His heart was full of warm, tender, generous affection. His kindness beamed from his countenance, spoke in his voice

and was expressed in his whole manner. No man was ever more free from ill-will, harshness and evil-speaking, the aimless jest and the idle word, and so abounding in things true and just and lovely and of good report. He had no faults so prominent as to cast a shade upon the brightness of his character. A life so correct and controlled by so cheerful and benevolent a spirit, could not fail to secure for him the unbounded confidence of his ministerial brethren, and sincere affection wherever he was known.

As a preacher, Mr. Baer was solid, instructive and evangelical. Exemplifying in his own life the power and blessedness of the Gospel, he produced the conviction that he preached not himself, but was filled with zeal for the Redeemer's glory and a love for the souls of men. His matter was elevated and adapted to fill the mind with noble thoughts and the heart with devout feelings, his manner was solemn, earnest and affectionate. He never by tone, language or gesture, expressed an emotion, which he did not feel. He loved and cherished and always firmly vindicated the doctrines of the Cross. His pulpit labors were very acceptable.

As a Pastor he was most faithful and conscientious, diligent and active in every good work, a willing laborer in his Master's vineyard, and was highly appreciated and esteemed by his congregation. Very many who had been careless and godless, during his ministry became regular attendants upon the services of the sanctuary. He took a deep interest in his Sabbath-school and his efforts were not without their appropriate and promised results. He would go from house to house, in the alleys and outskirts of the town, pressing the claims of religion, and gathering the young into the school. The congregation rejoices in the success of his well-planned labors, the poor mourn their best friend gone, and even the little children remember him with pleasure and regret. He did not labor in vain. His work will continue to abide.

The youthful, faithful and beloved Pastor has gone. God has taken him to himself. While we are struggling with sin, encountering sorrow, and pursuing our toilsome way in this world, he has entered upon his rest. He holds communion with holy and happy beings and, above all, with his adorable Creator and Saviour. May we be prepared to follow him and in due time, hear his Lord and Master call us, too, to receive the reward of faithful servants!

FROM THE REV. F. A. MUHLENBERG,

PROFESSOR IN PENNSYLVANIA COLLEGE.

GETTYSBURG, JUNE 23, 1864.

My dear Professor: At your request, I have put down on paper, a few thoughts upon our deceased friend Charles Alfred Baer. It has been both pleasant and sad to do so; *pleasant*, for it recalls to my mind the agreeable intercourse I had with him some years ago; *sad*, for it reminds me of his early and lamented death, and the loss which the Church has sustained by his removal from us.

You desire a few particulars of his early life, as *scholia* upon your own Article in the Review. You are aware, that I had a favorable opportunity of becoming acquainted with him, for I saw him daily for some years, whilst he was prosecuting his classical and mathematical studies, in the Institution at Lancaster, with which I was connected. This enables me to speak of him with some degree of confidence, and apart from this, his character was so guileless and transparent, that it soon became known to any one, and could easily be described. There was nothing to be concealed in his case, there was little else to do than to commend.

I remember well the seat he occupied so long; and he was always to be found there, unless occasional sickness prevented, was always employed, and always *well* employed. I do not now recollect, that he ever failed in the discharge of any of his duties, and I know that he never gave me any occasion to censure him. My own recollection of him is, that he was uniformly obedient, uniformly docile and attentive. If I were to particularize his distinguishing features at that time, as they appeared to me, I would say, they were unvarying fidelity, unaffected modesty, and attractive sweetness of disposition. I never witnessed any exhibition of ill-humor. It ever afforded me the greatest pleasure to hear his recitations, and to witness the steady progress he was making from year to year, in those studies, which, without his own knowledge, were helping to prepare him for great usefulness in the Church in after years.

After "Alfred," as we used to call him, left us, to go to Yale College, I heard of his continued success there also, as well as continued good conduct, and the strong hold he had upon the affections of his fellow students. He was elected Associate Editor of their Magazine, and subsequently graduated with honor.

During the time, that he was a student in the Theological Seminary at this place, preparing for the work of the ministry in the Lutheran Church, to which his parents, brothers, and many of his friends belonged, he frequently stopped at our house, and whilst it afforded us pleasure to see him, our children, especially one now with him in the better land, were always still more glad to welcome his approach, and enter into familiar conversation with him; and I know nothing better calculated to show the kindness of his heart, and the attractiveness of his appearance and demeanor, than the affection with which the little ones regarded him.

After his entrance upon the duties of the ministry, and his connection with the Synod of Pennsylvania, I met him there at each successive meeting, and always engaged in efforts to do good. When we met in Philadelphia, I passed him on the streets, during the intervals of our sessions, distributing religious papers; and the last year, I listened with

much satisfaction to a discourse he delivered at Reading, in Trinity Church, during the Synodical session, upon the subject of Education. On this same occasion also, we met in company, for the last time, at the house of a friend. His pleasant conversation and cheerful laugh seem to be still sounding in my ears, and I cannot forget the happy effect his presence seemed to produce upon all assembled, both young and old. All appeared to be drawn towards him, and this always seemed to be the case, for though the world is full of envy and detraction, I cannot say, that I have heard any one speak of him with unkindness; on the contrary, many of all classes, educated and uneducated, joining in his praise.

How it pained me to hear of his death! Animated by a love of country and Christian principle, he visited this place, after the great battles of last July, and laid the seeds of that disease, which carried him off so suddenly, when his powers were blossoming into full maturity, with the brightest prospect of future usefulness and distinction, and, as we think, too soon for the interests of the Lutheran Church in general, and that one at Norristown, of which he was the Pastor, and I had almost said, the *idol*. In the case of one so faithful, so lovely, with such promise of usefulness, who is not disposed to say:

*Quis desiderio sit pudor aut modus
Tam cari capitis?*

Yet whilst we regret, and deeply regret his early removal, we doubt not, he has gone "to fairer worlds on high," and has a bliss, in the bosom of his Saviour and his God, which far transcends in value, what he has lost below. We have lost, but he has gained. Would that many more such young men might be induced to give themselves up to Christ and the Church of their fathers, after the example of our beloved youthful friend! Our Lutheran Zion would soon arise from the dust, and the days of her mourning be ended.

Yours truly,

F. A. MUHLENBERG.

FROM C. W. SCHAEFFER, D. D., GERMANTOWN, PA.

GERMANTOWN, JUNE 1, 1864.

My Dear Sir: No biographical sketch of the late Rev. C. A. Baer could fail to be interesting. His many excellent traits, his intellectual cultivation, his refined manners, his cheerful equanimity, his professional ability and zeal, were all so many points that might well serve to make the record of him attractive, even to those who did not enjoy his personal acquaintance.

I am satisfied, that he ever grew in the esteem of those who had the privilege of occasional intercourse with him, and that the universal lamentation with which his Church and Sunday-school bewailed his death, was the unrestrained tribute of Christian affection to his high personal worth.

His personal appearance, combined as it was with a rare cheerfulness of spirit and a graceful courteousness of manner, was apt, at once, to attract attention and to secure confidence. His education had been conducted under all the advantages the land could afford. He profited by them, and in addition to his pastoral labors was able so to conduct the

education of others as to prepare them for entering the advanced classes of some of our most distinguished Colleges.

His zealous and consistent devotion to the interests of the Church was known and appreciated. As a member and officer of the Board of Publication, he was prompt and cordial in the discharge of every duty incumbent upon him. As a Director of the Seminary, representing the Synod of Pennsylvania, he was deeply interested in the cause of theological education. But to his own congregation, as was proper, he seemed to have devoted his purest affections. It was truly remarkable, and very interesting, how, on all suitable occasions, during his intercourse with others, he would be sure to introduce his darling topic, the interests and welfare of the flock the Lord had given him in charge.

His labors, I think, were appreciated. His Church and Sunday School were largely attended, and on the day of his funeral, it was literally true, that the "mourners went about the streets."

I saw on that occasion aged fathers and mothers weeping as though they had lost a son, and little children sobbing as though their hearts were broken. As I saw it I was reminded of the familiar words, which, I believe, may be most truthfully applied to him :

"None knew him, but to love him,
None named him, but to praise!"

As ever, I am sincerely yours,
C. W. SCHAEFFER.

FROM HON. D. M. SMYSER, NORRISTOWN, PA.

NORRISTOWN, JULY 25th, 1864.

My dear Professor: It affords me a melancholy pleasure to respond to your note of the 20th, inst., in regard to our mutual friend, the late Rev. Charles A. Baer.

I enjoyed the privilege of his acquaintance from the time he came here to take charge of the Lutheran congregation in this place, to the period of his death, and can say, from the first moment of his residence among us, he enjoyed, in an unusual degree, the respect, attachment, and confidence of this entire community. By the people of his charge, he was, in an especial manner, beloved and appreciated. To them his labors were of inestimable value, and had been already crowned with an unusual measure of success, when his lamented death occurred. Among them, the prevalent feeling was, I feel warranted in saying, one of fraternal regard, intensified by Christian communion and fellowship into warm personal affection; and his early death shrouded in sorrow the hearts of his entire congregation. But the feeling of grief was not confined to his own people. It is no exaggeration to say, that this whole community felt a sense of painful bereavement in his death.

Whilst modest and unassuming in his deportment, he possessed learning and talent to qualify him to take a prominent position in any society. If I were to specify any one quality for which he was particularly distinguished, it would be that of *earnestness* in the pursuit of aims that his heart and judgment approved. In their pursuit he was untiring. No selfish feeling ever diverted him from his course. There was an absolute denial of self. Indeed, his earnestness was only equalled by his self-abnegation. There was, withal, a *manliness* about him,

which his quiet, modest demeanor did not prepare strangers to expect. This was illustrated in his disregard of personal consequences when obeying what he regarded as the call of duty. Of this your citizens and you had an opportunity of judging, on his visit to Gettysburg shortly after the great battle fought there last year, when almost every house was a hospital and your vicinage one vast charnel-house. You then witnessed his untiring, self-sacrificing devotion to the mangled and suffering victims of the most monstrous treason that the world ever saw. Neither physical exhaustion operating on a frame somewhat delicate and unused to labor, nor the fear of contagion and disease, caused any intermission of his labors day and night among the sick, the suffering, and the dying; and it is too much to be feared that to them his premature death is, in part, owing.

He was also a *liberal* man; liberal of his means, as shown by his large contribution to the erection of the new and splendid Church his late congregation are now engaged in erecting, and which owes its undertaking to his influence and exertions; but liberal, in the larger and more comprehensive sense of Christian charity and toleration. Whilst earnestly holding the opinions and doctrines of his particular denomination, he was no bigot; but in all my intercourse with him, I ever found him ready to acknowledge the right of private judgment, however variant the paths into which conscientious men were led by it. This always struck me as one of the most beautiful traits in his character, and which many would do well to emulate. He was, to crown all, a *loyal friend of the Union*—as true to his country—his whole country—as he was to his religion.

But it has pleased the All-wise Disposer to withdraw him from the field of labor and trial: and all that remains for his surviving friends, is to cherish his memory, follow his example, and hold it up for the emulation of others.

Very respectfully, and truly yours,

DANIEL M. SMYSER.

ARTICLE VI.

PRECIOUS STONES.—TRANSLATED FROM ZELLER'S BIBLISCHES WÖRTERBUCH.

By Prof. CHARLES F. SCHAEFFER, D. D., Philadelphia.

This appellation is given to certain stones distinguished by their peculiar hardness, lustre, transparency, or beautiful colors. Modern science has adopted a certain classification, not known to the ancients, according to which precious stones, properly so called, are distinguished from others to which the term is applied only in a qualified sense. The former are capable of cutting into flint, in consequence of

their superior hardness, and are transparent; the latter do not possess these properties, although their lustre and colors are very agreeable to the eye. Precious stones were collected by David, for the purpose of ornamenting the temple (1 Chron. 29: 2), were presented to Solomon by the Queen of Arabia (1 Kings 10: 2), were brought to him from Ophir in Hiram's ships (v. 11), and constituted a part of the treasures of which Hezekiah was vain (2 Chron. 32: 27). They were royal ornaments, being set in the crown of the king of the Ammonites, which David placed on his own head (2 Sam. 12: 30), of the king of Tyre (Ezek. 28: 13), and are mentioned in Song of Sol. 5: 14. They were inserted in the high-priest's ephod, and were inscribed with the names of the twelve tribes (Exod. 28: 6—12). The breast-plate of Aaron, the high-priest, claims special attention. It contained twelve precious stones, on each of which was engraved the name of one of the twelve tribes, (Exod. 28: 15, etc.) The twelve precious stones described in Rev. 21: 19, etc., as the foundations of the new Jerusalem, doubtless corresponded to these, and contained the names of the twelve Apostles (v. 14). Our present sources of information do not enable us to furnish, with entire certainty in every case, modern names of objects, precisely equivalent to the Hebrew and Greek names. It is, however, certain that the twelve precious stones mentioned in the Bible, and unquestionably the most valuable and beautiful of all known to the ancients, correspond in general, with the names in our modern version, and these are recognized by science as pre-eminent in value. They cannot all be satisfactorily identified, and the correspondence between the ancient and modern names is, therefore, in some instances, doubtful.

We adopt in our enumeration the order of arrangement observed in the high-priest's breast-plate. A different order is followed (for reasons not known) and other names, to a certain extent, occur in the account of the precious stones forming the foundations of the new Jerusalem (Rev. c. 21.) The arrangement of the names of the tribes varies also in the latter passage, (which appears to be a repetition of Ezek. 48: 31, etc.) from the order chosen in the breast-plate. To which names in the breast-plate those of the Apostles respectively correspond, cannot be satisfactorily ascertained.

1. The *Sardius*, with Reuben's name (the sixth in Rev. 21: 20). The Hebrew word indicates a red or reddish stone;

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it is supposed by some to be the Cornelian, which is much admired and valued, and the finest specimens of which are brought from Arabia, (see Ezek. 28: 13). In Rev. 4: 3, John introduces the jasper (the diamond in this instance), and the sardine stone, the ruddy lustre of which is remarkable, as images of the glory of God.

2. The *Topaz*, with Simeon's name, (the ninth in Rev.) The Hebrew word very probably designates, not the gem now known as the topaz, but rather the modern chrysolite. The latter is a transparent stone, of a beautiful bright or lustrous green color; it is often found in Egypt and Nubia, which borders on it. According to Job 28: 19, where unquestionably the most precious object on earth was chosen as an image of divine wisdom, it evidently was a gem of the highest value, as it still is in modern times.

3. The *Emerald*, with Levi's name (the fourth in Rev.) The Hebrew word signifies to *lighten, glitter*. The stone is of an uncommonly beautiful grass-green or pistachio green color, possesses the property of double refraction, is very rare and valuable, and was formerly found only in Upper Egypt, but at present in South America also. The green color of this stone, which is exceedingly soft and pleasant to the eye, adorned the rainbow seen by John about the throne of God—a beautiful symbol of divine mercy and grace.

4. The *Ruby*, with Judah's name (supposed to be the same as the Chalcedony, the fourth in Rev.) Its dark red color gives it the appearance of burning charcoal, whence its other name *Carbuncle* is derived. It is, next to the diamond, the most costly of all the precious stones, as specimens weighing ten carats have been sold for more than \$700. It was among the precious stones collected by David as ornaments of the temple (1 Chron. 29: 2,) and is also introduced as an image of the gifts which the Lord promises to bestow on his people in place of their former shame and distress (Is. 54: 12.)

5. The *Sapphire*, with Dan's name (the second in Rev.) The Hebrew word is of the same sound. This stone is of a fine sky-blue color, possesses a rich lustre, and ranks next to the diamond and ruby in hardness. It is mentioned in connection with other gems in Job 28: 16 and Is. 54: 11, and appears to have been highly appreciated already in very ancient times.

6. The *Diamond*, with Naphtali's name. It is probable that the Hebrew word should have been translated Onyx,

(Sardonyx, the fifth in Rev.—see No. 12 below.) The Onyx is of a whitish color, with a reddish yellow or nearly orange shade, resembling that of the lunated spot at the base of the *human nail* which the Greek word (Onyx) signifies. This gem was much esteemed by the ancients.

7. The *Ligure*, with Gad's name, probably the Hyacinth, or Jacinth, (Rev. 21: 20.) The latter is a very hard and valuable stone, of a red color tinged with brown, and also exhibiting yellow and green shades. The Ligure is supposed by others to be the modern Opal, which is not a hard stone, but of a beautiful milk white color; it was much valued by the ancients on account of its iridescence (red, green and yellow,) and is very costly in modern times.

8. The *Agate*, with Asher's name, supposed by some to be the Chrysoprasus, (the tenth in Rev.) The Agate of the moderns is an aggregate of various minerals, amethyst, jasper, rock-crystal, chalcedony, etc. It is variegated in the most beautiful manner with dots, zones, etc., which resemble walls, streams, clouds and other objects, on which account it has always been highly esteemed. The Chrysoprased, on the contrary, is of a pale green color somewhat resembling that of the emerald; this hue does not occur in the agate. There is, accordingly, reason to believe that the agate of Exod. 28 and the chrysoprased of Rev. 21 are not the same. Modern chemistry can, it is true, demonstrate the resemblance between their component parts, but this chemical affinity was not known to the ancients.

9. The *Amethyst*, with Issachar's name (the twelfth in Rev.) It is a transparent gem of a violet or deep red color, and is, properly, merely quartz or rock crystal of superior value, and of a blue hue. It was highly esteemed by the ancients, who supposed that it caused dreams, (hence its Hebrew name,) and that wine drunk out of an amethystine cup, would not intoxicate (hence its Greek name).

10. The *Turquoise*, with Zebulun's name. The Hebrew name, which is somewhat similar in sound, suggests the city of Tartessus (Tarshish) in Spain, where it is still found, and whence the Phœnicians may have obtained it. It is supposed to be the Chrysolite of the ancients (the seventh in Rev.) and the Topaz of the moderns. It is a valuable transparent stone, of a yellow or reddish color. The turquoise of the moderns is a gem of an azure color.

11. The *Onyx*, with Joseph's name, but, probably, here the *Beryl* (the eighth in Rev.) It is a green or bluish stone,

allied to the emerald. It ornamented the ephod of the high-priest (Exod. 28 : 9,) and is mentioned among the treasures of the land of Havilah (Gen. 2 : 12.)

12. The *Jasper*, with Benjamin's name, unquestionably not the same as the jasper of the moderns, although the Hebrew name is of a similar sound. For according to Rev. 21 : 11, it is a perfectly transparent stone of a brilliant lustre, insomuch that John compares to it (4 : 3) the glorified body of the Son of Man—a comparison for which the jasper, an inferior gem, would answer less than any other, as it does not possess those properties. It is entirely opaque, does not acquire a lustre until it is polished, is of a red, brown or green color, often marked with belts or stripes, and is neither rare nor costly. The passages in Revelation, referred to above, unquestionably indicate the Diamond, the most valuable of all the precious stones, which combines the transparency of the purest water with the brightness of a flame of fire, and which is so hard that the best files produced in England can make no impression on it. Its commercial value is always very great. John could not have chosen a more appropriate object, when he instituted the above comparison, than the diamond. It was obtained from the East Indies by the ancients. It was doubtless polished by them, as it still is by the moderns occasionally, with the aid of Corundum or Emery, a variety of Corundum, a mineral nearly as hard as the diamond itself. The Hebrew word *Samir* is translated *diamond* in Jer. 17 : 1, where the sin of Judah is said to be written with a Shamir-pencil. The latter is also an image of Ezekiel's firmness in the presence of the obstinate house of Israel (3 : 9,) as well as of Judah's hardness of heart, (Zech. 7 : 12—in both cases translated *ad. mant.*)

In addition to these precious stones, others are mentioned in the Scriptures, which cannot now be fully identified (Ezek. 27 : 16 coral and agate ; Is. 54 : 12 agate, a different word in the original from the name of the stone in the high-priest's breast-plate ; Job 28 : 17, 18 crystal and coral, &c.)

The precious stones are also introduced figuratively. In Prov. 17 : 8, the gifts which a man bestows, and by which he acquires honor, are compared to them. The apostle compares, in 1 Cor. 3 : 12, the Church of Christ and the spiritual life of the individual Christian, to a structure composed of gold, silver and precious stones. But when the latter deck the woman described in Rev. 17 : 1, they furnish an image of the temptations of worldly glory, and of the helplessness of that glory when a fall occurs (18 : 12, 16.)

ARTICLE VII.

THE LORD'S SUPPER—TRANSLATED FROM ZELLER'S
BIBLISCHES WÖRTERBUCH.

By Prof. F. A. MUHLENBERG, A. M., of Pennsylvania College.

1. The Greek word *δειπνον* signifies the ordinary principal meal, which the Hebrews, as well as the ancients generally, were accustomed to take towards evening. Mark 6: 21; Luke 14: 12; John 13: 2. As there is often mention made in the Old Testament of a rich feast, of the eating and drinking of the servants of God, Is. 25: 6; 65: 13; Cant. 2: 4, so also Jesus makes use of this figure, to represent clearly the gracious blessings which are to be enjoyed, through sanctified communion with him, already in this world, but still more in heaven, Luke 14: 16. This Supper is called *great*, on account of the greatness and dignity of the host, the exalted and pleasing character of the enjoyments, the magnitude of the honor, the excellence and multitude of the guests. The most precious dainty is the favor of God and the love of Jesus Christ. As the exalted Son of the King intends to unite himself most intimately with, and to be married to his people, he invites them from time to time to a *wedding entertainment*, Matt. 12: 2. This has an early meal preceeding it *ἀπιστον*, which extends throughout a long period, until the hour of the actual wedding has arrived, Rev. 19: 7. After the fall of anti-Christ, the bride of Christ appears in her beautiful attire; her actual entrance to her bridegroom's abode succeeds immediately after the last contest and victory, Matt. 25: 10; Rev. 21: 2. On that great morning of the world's regeneration; when Satan has been bound, Christ will hold, with the victors of all ages, his glorious triumphal entertainment, the Supper of the Lamb, Rev. 19: 9, when the Lord, revealed in all his tender sympathy to his faithful servants, manifests to each one in succession a peculiar favor, as it is promised in Luke 12: 37, cf., Cant. 5: 1. We must not interpret this in a sensual nor too spiritual a manner for, "The union of the material and the spiritual is in accordance with the ways and works of God."

An awful contrast to this Holy Supper is presented in that one to which the angel in the sun is to invite "the fowls in the midst of Heaven," Rev. 19: 17.

2. The second sacrament of the New Testament was thus named *Abendmahl* in the Lutheran Church, from 1 Cor. 11: 20; because the first preparations for its celebration were made in the evening. In the Reformed Church it is very generally called *Nachtmal*. Other designations are: Table of the Lord 1 Cor. 10: 21, cf. Ps. 23: 5. Communion of the body and blood of Christ, breaking of bread, Luke 24: 35; Acts 2: 42. Cup of blessing, of praise and thanksgiving (Eucharist,) sacrament of the body and blood of Christ, feast of love, because originally such a meal either preceded or followed it. Mass in the Roman Church, because formerly they were accustomed to call out to the catechumens: *Ite, missa est ecclesia* (retire, the congregation is dismissed.)

As holy baptism is the gate, by which we enter into the gracious Kingdom of Jesus Christ, into living communion with Him, so the Holy Supper is the blessed table, where all the spiritual soldiers of Christ, as often as they withdraw, exhausted from the conflicts with their foes, receive new strength and fresh power to overcome, (as Abraham, Gen. 15: 17, 18, was refreshed by Melchizedek with bread and wine,) and are encouraged to steadfastness in fellowship with Jesus. It is, to make use of the expression of ancient writers, the concentrated gospel, the soul, the glory of it, the chief good in this valley of tears, as the Moravians describe it.

Resting upon the declarations of Jesus in the New Testament, (Matt. 26: 26—28; Mark 14: 22—24; Luke 22: 19, 20; 1 Cor. 11: 13—25,) which he uttered in the presence of his disciples, the evening before his sufferings and death, at the celebration of the *Passover*, Matt. 26: 17—19, the *Lutheran Church* teaches, that the body and blood of Jesus Christ are *truly* present in the Lord's Supper, and given and received with the external substances, bread and wine. Apology for Augs. Conf. Art. 18. In the Larger Catechism, Luther thus answers the question, "What is the sacrament of the altar? It is the true body and blood of Christ in and under the bread and wine, given to Christians, by the command of Christ, to eat and drink. You can satisfy your scruples by the word of God and say: If a hundred thousand devils, together with all fanatics, suggest the question, How can bread and wine be the body and blood of Christ? still I know, that all spirits and learned

men combined into one mass have not as much wisdom as the Divine Majesty in his little finger. For as Christ speaks so it is, for he cannot lie or deceive." The manner of receiving the body and blood of Christ is supernatural and beyond the comprehension of human reason. The external symbols and the body and blood of Christ are united, in a sacramental i. e., mysterious way, intimately with one another, as long as the celebration of the Supper continues, therefore the cup, 1 Cor. 10: 16, is called a communion of the blood, the bread, a communion of the body, not the body itself, (as it must be according to the Catholic view.) From the expression, being guilty of the body and blood of Christ 1 Cor. 11: 27, sq., it is inferred that even the unworthy truly receive the body and blood of Christ, not however for life and consolation, but for judgment and damnation, if they do not repent and be converted, (Form. Concord. 1: 7.)

The nearest to the Lutheran doctrine in truth and thoroughness is *Calvin*, in reference to whom Luther is said to have expressed himself, the very year before his death, as follows: "He is certainly a learned and pious man; I would have ventured in the commencement, to have submitted the whole matter of this contest to his decision." P. Henry II, 503. "Under the sacred pledges of bread and wine," says Calvin, "the body of Christ is substantially given us to eat and drink." He recognizes in the Holy Supper a mysterious, highly efficient means of grace, believes that the Son of God is truly present therein and unites himself with us as our Mediator. His view, however, has something in it, obscure and vacillating. Setting out with the conviction, that Christ is in heaven, and cannot therefore, be directly present with us, he expresses himself at one time, as though, the believer, in the moment of his participation, was raised up to Christ and received from his hands, graciously extended, heavenly blessings, or the living Christ elevates the soul to himself in heaven, where it joyfully partakes of his body and blood; and again otherwise, as though in the moment of believing reception, a supernatural power streams forth from the glorified substance of Christ, as the sun animates all creatures by its rays, whereby the soul of the believer is nourished and strengthened in a miraculous manner. Calvin's own words are: "Christ dwelling within us, so unites us thereby to himself, that he pours forth into us the living power of his body, in the same way in which we are animated by the warm rays of the sun. Christ, who remains in heav-

en, descends to us, with the power of his glorified body." Yet he always returns to this point, when he desires to determine anything about it, as though he were sensible that language as well as thought were insufficient for his purpose. It follows from this of itself, that the unworthy communicant only receives the external signs. *Zwingli* and *Ecolampadius*, in opposing the Catholic doctrine, fell into the superficial view, and one altogether unsatisfactory to Christian consciousness, that there is nothing mysterious in the Holy Supper, that it is only a *sign* and ordinance by which we acknowledge our connection with the Christian Church, make known our profession of faith, and, by means of which we call to mind the death of Jesus with the benefits of his atonement, and confide in the mercy of God in Christ. Our faith is thus animated and strengthened. According to this view, we would receive no more in the Sacrament, than could be received without it, in direct opposition to the clear statements of Scripture, as John 6: 53; 1 Cor. 10: 16; 11: 27; and the words of Jesus: *This is*, would merely mean, *This signifies*.

The Catholic Church agrees with the Lutheran in the literal interpretation of the words of its institution, and in the belief of a supernatural, substantial presence of the body and blood of Christ, and this was in general the doctrine of the Church-fathers of the first centuries; but she unites with it the additional, unscriptural representation, which originated since the ninth century, of a change (Transubstantiation,) and then of a repeated or continued sacrifice. The question How are the heavenly and earthly elements united? was thus answered: Bread and wine are changed by the consecration of the priest, so that after this, there is only one thing, namely body and blood. What has become of the earthly elements? They answer in a scholastic manner: their accidents, their color, form, taste are indeed still there, but their substance is changed. Upon this is based this further inference, as the host consecrated by the priest is and remains the body of the Lord, it must, when it is kept, be worshipped and adored on bended knee. Therefore at the festival of Corpus Christi, it is carried about in procession and elevated for adoration. The withholding of the cup from the laity, in direct opposition to the institution of Christ, originates partly from the fear of spilling any of the contents of the consecrated cup, partly from the endeavor thereby to express and establish the distinction between the

priests and laity. A still greater error is found in the Catholic doctrine of the sacrifice of the mass. As the earliest fathers called the Lord's Supper, in a certain sense, a sacrifice, (Mal. 1: 10, 11,) the doctrine was framed that the Mass is a real atoning sacrifice for the living and the dead, that it is Christ, who offers up himself, or is offered up to the father in a bloodless manner, that it is a perpetual humiliation, which he imposes upon himself, for the purpose of continuing his mediatorial agency. But the words of Christ: *It is finished* and the forcible passages in the epistle to the Hebrews upon the one offering of Christ, which is efficacious forever, Heb. 7: 27; 9: 12, 28, overthrow these representations, and every thing growing out of them, which detract so much from the merits of Christ and ascribe to the priest a more than divine power.

3. The Lutheran doctrine is indeed above reason, but not contrary to it. It is only necessary to form an accurate idea of a *glorified* body, to comprehend that there is a more real personal communication of the Saviour possible, than that which is connected with faith in him, and to which there is particular reference in Rev. 3: 20. Cf. John 14: 23, Eph. 3: 17, 1 Cor. 6: 15, Gal. 2: 20, 2 Cor. 3: 18. The expression, 1 Cor. 15: 46, "That was not first which is spiritual, but that which is natural; and afterward that which is spiritual," may be applied also to the human nature of Christ. If we suppose, in accordance with the hints of Oetinger and Ph. M. Hahn, the existence, in the earthly body of Christ, like to our own sinful body, of a germ of a more exalted body, which becomes continually more glorified and spiritualized, just as the Scriptures speak of an inner man, Eph. 3: 16, this glorification would necessarily pass through different stages and changes, from his baptism to his ascension into heaven. Therefore he says, when contemplating his death upon the cross: "*Now* is the son of man glorified and God is glorified in him," John 13: 31. In these words he signified the manifestation of God in his human nature in general, and also in its bodily aspect. Then follows the renewed petition: "And now glorify thou me Father, with thyself, with the glory which I had with thee before the world was," John 17: 5. If it was necessary that the glory of the living God should constantly be united more fully and abundantly with the human nature of Jesus, in order to pervade it entirely, the lower, grosser, resisting elements of his material

nature would necessarily be more and more overcome, destroyed and transformed, and in the same degree the resplendent body therein concealed progressively appear. The elements in him belonging to his body and soul, were exalted into the spiritual, the God-man Jesus became thus a life-giving spirit, as the apostle Paul says: "The Lord is that spirit," 2 Cor. 3: 17. It is only in this aspect of the subject, that the difficult passages, John 7: 37, 20: 22, 6: 63, Eph. 5: 30-32, become perfectly intelligible. With the progressively increasing glorification of Jesus, the abundance of the powers of his spiritual body, was likewise more and more set free, so that it could now flow without any obstruction, into the vessels standing in readiness for him, in proportion to their capacity for receiving. We may think, in this connection, of many mysterious occurrences in the natural world, e. g. how light passes through crystal without obstruction, or how heat and electricity pass through and pervade bodies. It may likewise be recollected how the mother, by means of her milk, nourishes the child also with her own flesh and blood. "In a similar manner the everlasting love of the Redeemer, which is stronger than that of a mother (Is. 49: 15,) nourishes believers in him, as babes newly born of water and the spirit, 1 Pet. 2: 2; John 3: 5, with his own flesh and blood, so that they may grow up to the stature of perfect men in Christ," Eph. 4: 13, (Kurtz.)

4. The chief design and benefit of the Holy Supper is, therefore, the communication of the glorified body and blood of Christ, the strengthening and confirmation of spiritual life, experience of salvation by a living active presence of the entire glorified Christ, who offered himself up for our benefit and in our stead, as is clearly evident from the words of its institution and 1 Cor. 11: 16. Hence follow of themselves, the other important aspects under which it is to be considered and experienced. It is indeed, not only a memorial feast, but also one of propitiation, which truly appears from its connection with the passover, and the words of its institution given *for you*; besides a feast of love, of sanctification and resurrection. The last particular, resting upon John 6: 54, 55, is generally not enough attended to; the early church fathers rightly regarded the Holy Supper as the medicine of immortality; see v. Kapff, Comm. Book.

5. The words, "He gave it to his *disciples*," point to the much forgotten truth, that the Holy Supper is designed only for disciples of Jesus, not for unconverted men or enemies of

Jesus. It is true, according to Luke 22 : 21, even Judas was present at the institution of the Holy Supper : but his hypocrisy was not at that time completely disclosed, and when the last effort of love had failed, Jesus himself removed him from his society, John 13 : 26. Those come to it unworthily 1 Cor. 11 : 29, i. e., in a manner entirely unsuited to its nature, and therefore are undeserving of, and not qualified to receive the blessings of heavenly grace, who do not desire to become true disciples of Jesus Christ, who do not love and honor him, who have no earnest longing for him, who are not zealous in seeking the salvation of their souls. Do not then forget the great majesty of the Lord Jesus, who is willing to communicate himself to you, in the most intimate manner. Do not approach with a careless, impenitent, thoughtless and wicked heart, but in true penitence, earnest longing, living faith, and with the resolution of new obedience ; at the very least, with anxious concern that you are still destitute of these feelings. The unworthy participation brings a judgment with it, 1 Cor. 11 : 29, for in Corinth the sickness and death of many were its consequence, which is to be understood indeed both in a corporeal and spiritual sense.

ARTICLE VIII.

CATECHISATION.

By Rev. THOMAS LAPE, A. M., Malden, N. Y.

Hannah More has justly styled Catechisation the grammar of Christianity. Admitting the correctness of this definition, then the Sunday-school may be called the alphabet, the first rudiments of Christianity. The Sunday-school is designed to make the beginning in religious knowledge, Catechisation is systematising and extending that knowledge. In the Sunday school general Bible knowledge is taught, but in Catechisation fundamental principles are inculcated, being deduced from the Bible and sustained by the Bible calculated to increase and deepen our religious knowledge. Catechisation may therefore be defined a systematic course of Theology, pursued by word of mouth, adapted to the comprehension of children, designed to enlighten and expand their

minds, impress their hearts and consciences in their duty both to God and man.

Agreeably to this definition, we find the word Catechisation employed by sacred writers. The Evangelist (Luke 1: 4,) tells Theophilus that he intends to give him an account of those things, in which "he had been instructed, (catechised.)" Again he employs the same word in the same sense in Acts 18: 25, "This man was instructed (catechised) in the way of the soul." The Apostle Paul uses the word in the same sense in Romans 2: 18, "being instructed (catechised) out of the law." Again in 1 Cor. 14: 19, "That by my voice, I might teach, (catechise) others" etc.

This method of inculcating religious knowledge is happily adapted to awaken attention in the minds of the young. Their minds not being trained to habits of close thinking and their memory not being very retentive, they therefore require, in the language of Isaiah 28: 10, "precept upon precept, line upon line, here a little and there a little." If their attention is once awakened, an important object is attained. If they are interested in the instruction, deep and lasting impressions will be made, impressions that will form their characters for the future, impressions that will lead them to seek in Christ the salvation of their souls. These considerations are abundantly established by the observation and experience of every faithful Pastor in the discharge of his ministerial duties.

This method of imparting religious instructions, has been practiced in all ages of the Church of God. In Gen. 18: 19, God says of Abraham: "For I know him that he will command his children and his household after him and they shall keep the way of the Lord to do justice and judgment." Henry on this passage remarks: "Abraham not only took care of his children, but of his household; his servants were *catechised*." In Ex. 12: 26, 27, we have an instance of catechetical instruction on the nature of the Paschal Lamb: "And it shall come to pass when your children shall say unto you, What mean you by this service? That ye shall say. It is the sacrifice of the Lord's Passover," etc. In Deut. 6: 2, 6, 7, Moses by the command of the Lord distinctly inculcated religious instruction by Catechisation to Israel: "That thou mightest fear the Lord thy God, to keep all his statutes and his commandments, which I command thee, thou, and thy sons, and thy son's son, all the days of thy life." Again, "And these words which I command thee

this day shall be in thy heart; and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou risest up." These Scriptural passages, and more might be selected, are so many evidences that the method of instruction pursued in imparting instruction under the old Dispensation, was by Catechisation. In a word, it is declared on good authority that the proselytes of righteousness of the Jewish Church were catechetically instructed in their religion before they were received to membership.

In the time of Christ, this kind of instruction was practiced. We are told in Luke 2: 46, that Jesus when twelve years of age was, on one occasion in the temple, "*sitting in the midst of the doctors, both hearing and asking them questions.*" Although he taught his disciples everything pertaining to the extension of his Kingdom and the salvation of the soul, yet he at all times accommodated himself to the capacities of children and the uninformed; he may be said to have adopted the method of Catechisation. We have a striking example in Matt. 16: 13. Here he desired to obtain the sentiments of the people respecting himself. He asked the question, "Whom do men say that I the son of man am? And they said, some say that thou art John the Baptist; some Elias: and others, Jeremias or one of the prophets. He saith unto them. But whom say ye that I am? And Simon Peter answered and said, Thou art Christ, the Son of the living God," etc. In these questions and answers, fundamental truths respecting Christ—the stability and permanency of his Church are thus catechetically inculcated by Christ in the minds of his disciples.

The Apostles followed the example of their Great Teacher. Paul in his first Epistle, (Cor. 3: 1, 2,) addressing his converts, he styles them "babes in Christ," and thus feeds them with milk and not with meat. The same language he adopts in Heb. 5: 11, 14. This language evidently denotes the simple and elementary doctrines of Christianity taught by Catechisation. In the 6: 1, the Apostle mentions "the principles of the doctrines of Christ," which like any science could neither be accurately taught nor learned in any other way but by catechisation.

In Ecclesiastical History we find abundant evidences of religious instructions being imparted to the young and the uninformed by catechisation. In the primitive Church,

great attention was bestowed on this subject. Such men as Origen, Ambrose, Cyril, Gregory, Cyprian, Augustine, Chrysostom with others practiced this important duty.

Examining the historic records we open upon a bright page in the sixteenth century. Luther arose in the spirit of his divine Master, and with the Bible in his hands, attacked the Papal power. Europe awoke from her sleep of spiritual darkness. Luther, with others, was appointed in the year 1527-8 by the Elector of Saxony to go through his dominions on a tour of Church visitation. He found the spiritual condition of the people so low that his very soul was stirred up within him on their behalf. He resolved at once to prepare Catechisms for their improvement, which have exerted a powerful influence not only in hastening on the glorious Reformation but in establishing the cardinal doctrines of the Protestant Church. The Smaller Catechism in particular has been translated into many of the languages of the world. Tens of thousands of copies have been issued through a period of more than three hundred years in various forms, modifications and illustrations.

Not only did Luther strenuously advocate catechisation in the Church of Christ, but all his illustrious coadjutors did the same, in their efforts to advance the glorious Reformation. Calvin says: "The Church cannot be built up without catechisation. Ursinus, the author of the Heidelberg Catechism, says: "That Catechisation is an ordinance of God (for God is the God of the young,) that both parents and children may be instructed in the doctrines of salvation. Hence the catechising, commanded to be connected with the Passover, was a perpetual practice in the Jewish Church.

The Pilgrims who landed on Plymouth Rock in 1620, introduced to this country the practice of catechising their children. In 1629 Matthew Craddock said: "We appoint that all secular business cease at 3 o'clock on Saturday afternoon, and that the time be spent in catechising." The Colonial records show "that the Legislature ordered that all parents and mothers of families do once in a week catechise their children and that the Selectmen see that this order is obeyed." Cotton Mather said: "That to keep school and catechise the young was a noble work fit for angels."

The Evangelical Lutheran Church in her early history was highly distinguished for this particular branch of religious instruction. In later years, however, in this country in common

with some other portions of the Protestant Church, it has been too much neglected. But a better spirit is awakening. The old paths, in which our fathers trod, are sought out and there is a return again to this branch of religious instructions. Other portions of the Protestant Church feel how important this subject is and are putting forth efforts for the promotion of this good cause. They as well as we perceive that the press is teeming with light and exceptional literature, calculated to pander to the depravity of the heart, and therefore, how necessary it is to instil religious principles early in the minds of the young so as to guard their tender minds against these baneful influences. Catechisation is happily adapted to accomplish this desired object.

Whose duty is it to give Catechetical instructions to the young? Christian parents and Sunday school teachers can render important aid in this great work. But it is especially incumbent upon the Pastor of the Church to furnish Catechetical instructions. This is a work embraced in his commission by the Great Head of the Church. It is a work that comes directly under his supervision as Pastor. *Baptised children are the children of the Church. They in view of the Abrahamic covenant are members of the Church.* The Pastor of the Church cannot fulfil his high commission without attending to the spiritual wants of the children of his charge. The Pastor as a laborer in the vineyard of the Lord must cultivate the tender plants. As a Shepherd he must effectually embrace in his labors the Lambs of the flock. He must fold them in his arms, press them to his bosom and feed them with the milk of the Gospel of Christ, that they may be trained up in the fear and knowledge of the Lord. Christ said: "*Feed my Lambs.*"

The future usefulness of the young require them to be well instructed. Secular schools are established by legislation to instruct the young to be obedient and useful citizens of our country. The church of Christ, in her very nature, is a society, united together for great and momentous objects. *It is the salvation of the soul.* Man, in his unregenerate state, is not only opposed to holiness, but inclined to evil. The tendency of sin is gradually downward to a greater degree of guilt. The hope of repentance is thereby lessened as time rolls on. A counteracting influence is therefore necessary to get, as it were, the start of sinful habits, and the prevention of infidel principles. Let children remain uninstructed in the doctrines and precepts of the Bible, and they

will most assuredly imbibe erroneous principles, and their course through life will be ruinous. How evident is this fact among nations, districts and families, where the word of God is received and embraced, or where ignorance of God and of divine things predominate. Spiritual ignorance is every where accompanied with a disregard of the laws of God, and crime is committed. Catechisation is an effectual mode of preaching the word of God. It is happily adapted to the comprehension of children. It is best calculated to awaken their attention, to impress their hearts, to shed into their souls divine light and knowledge, and thus win them over to truth and holiness. Timothy from a child was instructed in the Holy Scriptures, which not only made him wise unto salvation, but when he became a man he greatly excelled other pious men of his day in advancing the Redeemer's kingdom. Men who are trained up from childhood in the principles and the practices of religion, are the most useful in the cause of Christ. Their religious principles being established, their habits of life formed, their aim and object is onward in the path of usefulness. Men thus reared from their childhood in the school of Christ, make the most active members and officers of the church, the most efficient superintendents and teachers of the Sunday School, the ablest ministers of the everlasting Gospel, and the most self-denying missionaries of Christ.

The advantages derived from catechisation are great. The pastor himself is benefited. By teaching others, he is taught himself. When a minister, in his pulpit exercises, observes no particular system of doctrinal subjects from year to year, many important truths of the Bible may be overlooked. But if he attends faithfully to the catechisation of the young of his charge, he will feel himself compelled to take up a theological course of instruction. That course will require study. By study he will increase in knowledge. By knowledge his mind will expand, and as his mind expands he will become qualified for greater usefulness in the Christian ministry.

But again, the pastor himself will derive a *spiritual* advantage from attending faithfully to this duty. The fundamental doctrines contained in the Catechism, and the practical duties which are therein inculcated, cannot fail of affecting his heart, when properly pursued and conscientiously attended to. He has an epitome of the Christian system before him. He sees, as it were in a mirror, his spiritual condition in the sight of a holy God, and thus is led to realize his duty

and feel his own personal responsibilities. Luther experienced such beneficial results from a knowledge of the Catechism, that he was in the habit daily of *repeating* it. In his introduction to the Larger Catechism, he says:—"Every morning, and also at other times, I repeat, word for word, the Decalogue, the Creed, the Lord's Prayer and some Psalms; and although I thus daily read and study it, yet I cannot advance as I should-like, and hence I must continue to be a child, and to be a learner of the Catechism, to which I cheerfully consent." Did Luther experience beneficial effects in his *daily repetition* of the Catechism? Did this exercise keep the fundamental doctrines of the Bible fresh before his mind? Did it keep him humble, and cause him to feel his own personal responsibility to his God, then the pastor in the faithful instruction of the children of his charge in the Catechism will, in his own soul, experience the same happy results.

But it also establishes the minds of his people in *sound doctrine*. Where instructions in the Catechism have been systematically and faithfully pursued, there the minds of the people are well established in the principles of our holy religion. There will be no vagueness, nor indefiniteness in their religious views; they will ever be ready always to give to every man that asketh a reason of the hope within them with meekness and fear. They will adorn their profession by a holy walk and conversation. They will advance in intellectual and religious knowledge. They will more readily coöperate with their pastor in everything that has in view the glory of God and the spiritual good of mankind, than if they were ignorant and unenlightened on these subjects.

Another advantage of Catechisation is the *formation of a particular friendship between the pastor and the children of his charge*. Children are a most important portion of the community. The late lamented Dr. J. W. Alexander said, "*That as the children of the present day, so will be the men and women of the next.*" They will fill all the stations of power and influence, both in Church and in State; hence the necessity, the absolute necessity, of having their minds endowed with heavenly knowledge, and their hearts sanctified by the grace of God, in order that they may be qualified to fulfil their high destiny in the fear of the Lord. The pastor, through the blessing of the Lord, can exert a powerful influence in moulding their minds for the accomplishment

of these great and momentous objects. By securing their friendship, he at once has access to the hidden springs of their souls. He can then pour in spiritual light and knowledge, and lead them in the paths of truth and holiness. Christ in this way moulded the character of his disciples. Bound by the cords of love, he employed them as his agents in advancing his kingdom upon the earth. *Children thus converted to God through the Christian pastor's faithful labors, may be the means of the conversion of their parents, if unconverted to God. Who has not seen a shepherd attempting to drive a flock of sheep into good pasture, while they would stray in contrary ways? At length he would take one of the lambs into his arms, press it to his bosom, walk into the pasture lot, when the mother would follow, and finally the whole flock would come in and be well fed. So the Christian pastor, having been the means of the conversion of one of the children of a worldly-minded family, may lead, through the blessing of the Lord, first the parents, and eventually the whole family to Christ, the great Shepherd and Bishop of souls, who will feed them with the choicest provisions of his house, and thus constitute them a happy family in the Lord.

The question may arise, how can children be influenced to attend catechetical instruction? I answer, let the pastor preach a sermon to parents on the duty of bringing up their children in the nurture and admonition of the Lord; let him impress upon their minds the solemn vows which they made when they dedicated their children to God in baptism, and urge upon them a compliance with those duties. Let him preach at stated periods, in a plain and affectionate manner, particularly to children, on the importance of seeking the Lord in their childhood, and especially impress upon those dedicated to God in baptism, that they are not their own, but that they belong to the Lord in a solemn covenant; His, they are, Him they are to serve, and Him to glorify in their bodies and spirits, which belong to Him. Thus parents and children will realize their respective obligations to each other and to their God. Motives will be presented, and influences exerted, that will lead children willingly and cheerfully to attend to the religious instruction of their pastor.

How solemn, then, the position of the Christian minister. Souls are committed to his care; temporal and eternal interests depend upon him. As a watchman upon the walls of Zion, his duty requires him to be upon his post, and give the

signal of alarm when temptations assail and dangers threaten. As a shepherd of the flock, he is required to guide them in the path of righteousness and peace. He is, in an especial manner, to protect the young, the lambs of the flock, from the influences of a deceitful world, and, by the grace of God, save their souls from eternal ruin. If he is faithful to his trust, the Lord will bless his efforts with abundant success. They will be his crown of rejoicing in the day of the Lord, but if he is unfaithful, then blood will be required at his hands. How responsible his position! How solemn his charge! Well might the great Apostle exclaim: "Who is sufficient for these things?"

Although the Christian pastor's position is one of deep responsibility, yet great encouragements are presented to be faithful in the discharge of duty. Though his station in life may be humble, and comparatively feeble the efforts put forth, yet mighty, through the Lord, may be the influence exerted, and glorious the result. Little did the humble mother of John Newton imagine, when she instructed him in the Catechism, that she was training one who would become a burning and a shining light to future generations—who would be the means of the conversion of such a man as Claudius Buchanan, who first awakened a foreign missionary spirit; Thomas Scott, the great Commentator of the Bible; Wilberforce, the African's friend, and others of great influence in the world. Little did the pious parents of Philip Doddridge imagine, when they instructed him in scriptural ornamented Dutch Tiles, that he would one day write "The Rise and Progress of Religion in the Soul," be one of the great expositors of the Bible, and instruct upwards of two hundred young men for the Gospel ministry. Little did the humble father of Martin Luther imagine, when he carried him in his arms to school, or the wife of Conrad Cotta, whose heart moved with pity, fed the poor, hungry young student, who one day stood at her door, singing for bread, that they were aiding and training one who would shake the Papal Church to its centre, commence the great Reformation, translate the Bible in the German language, write Catechisms and Hymns that would illumine the minds, guide the way and cheer the hearts of millions of our race to the realms of eternal day.

Let these examples encourage every Christian minister to activity, diligence and perseverance in the discharge of his duty towards the flock, over which the Holy Spirit has made

him overseer, knowing that his labor will not be in vain in the Lord. What has been accomplished by others, can be accomplished by us, if we are faithful. "The Lord's arm is not shortened that it cannot save, nor his ear heavy that it cannot hear." He is unchangeable in his character. Let us then discharge our duty. By the blessing of God another John Newton, another Philip Doddridge, another Martin Luther, together with hundreds of other kindred spirits may, through our instrumentality, be instructed and blessed, and "shine as the brightness of the firmament in the kingdom of our God."

ARTICLE IX.

THE MYSTICAL UNION.—TRANSLATED FROM SCHMID'S DOGMATIK OF THE LUTHERAN CHURCH.

By Prof. C. P. KRAUTH, D. D., Gettysburg, Pa.

The Holy Scriptures assert that God dwells in the believer and expresses by this a peculiar union of God with him, which Theology distinguishes as a Mystical Union. This takes place at the instant, in which man is justified and regenerated, and is inseparably united with justification and regeneration, so that, when with justification, forgiveness, and with regeneration, the power of faith is associated, in the Mystical Union, the direct operation of both these acts of divine grace is described, which consists in this, that he makes his abode in a peculiar manner in the justified or renewed. By this Mystical Union is more expressed than a mere agreement of the will of man with the will of God or a mere union of both in love, or a mere influence and communication of spiritual gifts on the part of the Holy Ghost. The passages John 14: 23; 1 Cor. 6: 15, 17; Eph. 5: 39; 2 Peter 1: 4; Gal. 3: 27; 2: 19, 20, prove that this union is not merely figurative, but proper and actual, so that it can be described as nothing but the union of the substance of God with the substance of man, in consequence of which God pours out the fulness of his gracious gifts upon the regenerate. It is therefore carefully to be distinguished from that indwelling which is mentioned in Acts 17: 28; for if in this passage a substantial

union of God with man is expressed, it must be of a different character from the other, as the one is common to all creatures, the other belongs to believers; therefore one as a special union is distinguished from the other as a general union. This union is characterized further as a Mystical Union (because it is a great mystery, Eph. 5: 32,) the specific mode of this union is unsearchable; then as spiritual, since it is brought about not in a carnal or corporeal, but in a spiritual and supernatural manner by the Holy Spirit, graciously dwelling in the regenerate. As we are unable to give a more specific representation of the nature and manner of this union, we limit ourselves to the removal of erroneous views of it. In the assertion that in this union the two substances, the divine and the human are united, this, not to be understood either, that the two substances become one, or that the one is absorbed in the other, nor as if out of the two persons, God and man, one person would in a like manner as the two natures of Christ constitute one person. The mystical is therefore not a substantial and not a personal union. In regard to the order in which the Mystical Union is arranged with the preceding regeneration and justification, Quenstedt says: Regeneration, justification, union and renovation are simultaneous and more united than a mathematical point, and so cohere that they cannot be separated. According to our mode of conceiving, justification and regeneration are prior in order to the mystical union. When in regeneration a man receives faith, and by faith is justified, then he begins to be mystically united to God. Renovation is subsequent to union, for from good works which are the effects of renovation, as if from the latter, the existence both of justification and the mystical union is ascertained. They follow each other in this order according to our conception. Regeneration precedes, that faith may be attained, justification follows, which is of faith, the mystical union now takes place which is succeeded by renovation and sanctification.

According to another mode of considering it, it can be said that union precedes justification, in as much as faith precedes justification, and in faith as the organ, by which the union is effected, it is already established with it in its incipency. Therefore Hollaz, after consenting to this view, adds: Although the mystical union, by which God dwells in the soul as in a temple, may follow justification according to our conceptions in the order of nature, it is however to be acknowledged, that the formal union of faith, by which Christ is

apprehended, put on, united with us, as a Mediator and the Author of grace and pardon, precedes justification in view of reason. For faith is imputed for righteousness, so far as it receives the merits of Christ and it is united with us and it becomes ours. The union may be conceived as an act, inasmuch as it takes place instantaneously, and is then more particularly to be distinguished as uniting (*unitio*) or the act of union, which is transient and momentary, and takes place at the same time with regeneration and justification, or as a state, a permanent relation of entities already, really and in act united, sustaining to the act the relation of effect to cause.

The mystical union does not consist in the entire harmony and tempering of the affections, as when the soul of Jonathan is said to be united to David, 1 Sam. 18: 1, but in a true, real, proper and most intimate union, for Christ; John 17: 21, uses the phrase, to be in some one, which implies the real presence of the thing, which is said to be in, not figuratively as a lover in the beloved. The mystical union does not consist alone in the gracious operation of the Holy Spirit in believers. For when Christ says John 13: 23, I and my father, &c., &c., and 16, the Holy Spirit &c., these are not names of operations but persons. And it is entirely wanton, to convert such emphatic words and expressing a reality, with which this mystical union is described, into mere energetic expressions, for example, to come, to be sent into the heart, to dwell, to remain, to live in any one. They are personal properties and not properties of operation. Hollaz defines thus: The mystical union is the spiritual conjunction of the triune God with justified man, by which he dwells in him as in a consecrated temple by his special presence and that too, substantial, and operates in the same by his gracious influence. Quenstedt. The mystical union is the real and most intimate conjunction of the substances of the sacred Trinity and the God-man Christ with the substance of believers, effected by God himself through the Gospel, the sacraments of faith by which through a special approximation of his essence and gracious operation he is the same, and as they are in him, that by a mutual and reciprocal nearness they may partake of his vivifying power and all his mercies, become assured of the grace of God and eternal salvation, and preserve unity in the faith and love with all the other members of his mystical body. The Form of Concord presents the mystical union in that it (3, 65) exhibits the assertion as false, that not

God himself, but the gifts alone dwell in believers. The extremes or terms of the mystical union are then so represented; the essences of the subjects to be united, and on the one part the divine substance of the whole trinity 2 Peter 1: 4, and the substance of the human nature of Christ, John 15: 1, 2, 4; 1 Cor. 6: 15—17; Eph. 5: 30; Gal. 2: 19, 20. On the other part, the substance of believers, as the body and soul, 1 Cor. 6: 15, 19; Eph. 5: 30. The form of this union consists, in a true, real, intrinsic and most close conjunction of the substance of the believer with the substance of the Holy Trinity and the flesh of Christ. Hollaz. Two things pertain to the form of the mystical union, a true and real *adiastasia* a nearness for the approximation of the divine essence to the believer, whereby the three-one God comes to us and makes his abode with us, which is not then merely a naked operation without the approach of God but a near access to us, or an advent, that he may remain in us, John 14: 23; a gracious energy or operation, whereby God comes to us and dwells in us, that he fills us with all the fulness of his wisdom, holiness, power and other divine gifts, Eph. 3: 18, which imparts his mystic inhabitation, whereby God is in us and remains through grace; but we are in God, and adhere to him in trust, so that nothing can separate us from God, who are united by faith, Rom. 8: 33 *et seq.* Quenstedt proves the mystical union, from the promise of Christ, John 14: 23, 26; 15: 26. To come to any one imports accession and approximation to him, and thus the advent of the Sacred Trinity to believers and the presence not only of his gifts but likewise of his essence. From the indwelling in believers, Eph. 3: 17; Rom. 8: 9; 2 Cor. 6: 10. From the unity of believers with God, John 17: 21. The gradation which Christ uses in this place, indicates the spiritual union, whereby He, v. 23, is in believers, to be more intimate, than that by which the believers, v. 21, are one with God by the communion of the spirit, and likewise in the mode and form it differs from that which is described in v. 22, where believers are said to be one on account of the unity of faith, love and hope, for there is superadded an amplification of the consummation: "I in them and thou in me, that they may be united in one," from the communication of the divine nature 2 Peter 1: 4. This mystical union is further described in the Sacred Scriptures, by the expression, the espousal of believers with Christ, Hos. 2: 19, the mystical marriage of Christ and the Church, Eph. 5: 32, the union of the members of the head,

Eph. 1: 22, 23, the insertion of the spiritual branches in the spiritual vine, Christ, John 15: 4—7, the abiding of the whole Trinity with renewed man, John 14: 23.

Hollaz. The general union, whereby all believers and unbelievers live, and move, and have their being in God. As fishes in water and birds in the air, so all men live, and move, and are in God, because he gives to all life and breath and all things. Quenstedt. That general union of all men with the substance of God, the Creator, is indicated in Acts 17: 28, where the preposition "in" expresses the general presence of God with men. Hugo Grotius explains it by a Hebraism so that in him, would be, by him, by his favor. But there is, no necessity of receding from the ordinary acceptation of it. For neither is the origin only expressed, that we are of him, but in addition, the divine presence, that in him we live, and move and are.

The special union is partly a gracious one in the Church militant, whereby God dwells in the regenerate by his substantial presence, and operates in them by his special influences—John 14: 23; 17: 11, 21, and partly a glorious one in the triumphant assembly of the elect, whereby God fills and delights the elect with the plenitude of his grace. As therefore in the general union there is likewise a connection of the divine substance with man, and not merely a gracious operation, the special union is distinguished from this in this way, that in it a new approximation of the divine essence, and different from the Omnipresence takes place, which is so limited to the believer, that the divine substance cannot be present in this way to the wicked and other creatures, and thus the manner of the presence in this union is expressed by a new approximation of the substance. In reply to the objection: Whatever as to its substance is already present, in that whilst it is present, it is necessarily present, nor can it be absent, and therefore it cannot be said that it comes, draws nigh, or approximates by its substance anew, but the Sacred Trinity as to its substance or the divine essence by the common and general essence, is already present to all creatures, and likewise to believers; therefore he cannot approach them by a new and special presence. Quenstedt answers: 1, The substance of the Holy Spirit wishes to unite itself in a peculiar manner with the dove, and thus to manifest itself to the Baptist, so that where the dove might be, there it could correctly and truly be said, the substance of the Holy Spirit was present in that peculiar kind of presence, that the divine essence, as

essence, could admit of such an approximation without the danger of its losing immensity, the peculiar presence in Christ proves, in whom the divine nature is so united to the human, that in this way it is neither necessary that it should be elsewhere, nor does it desire to be, which presence is certainly not determined by a new mode of operating, but by a nearness of a substance, not distant to the nearness of a substance. And although this presence is very peculiar, yet it cannot be denied, which may be deduced from the hypostatical union, that such an approximation is not entirely repugnant to the divine nature. And the position is constantly maintained that, as the union is not specially a mere gracious operation of the Holy Spirit, so the special union does not separate itself from the general by a new and special mode of operating, but by a new approximation of the essence, and that distinct from that common mode of essence. Quenstedt.

This union does not consist in transubstantiation, or the conversion of one substance into the substance of Christ or of God, or *vice versa*, as the rod of Moses was converted into a serpent. Nor in consubstantiation, so that of two united essences there is formed one substance. Hollaz. God dwells in us, as in temples, by the mercy of the mystical union, 1 Cor. 3: 16; but the habitation is not changed into the inhabitant, nor the inhabitant into the habitation; by the mystical union we put on Christ, Gal. 3: 27, but the garment is not essentially one with the person who wears it; the divine nature is very distinct from the human, although God comes to us and makes his abode with us, John 14: 23, for he can depart from man to whom he has come. The mystical union is, therefore, called a union of substances, but strictly takes not a formal substantial union (such as is a branch which coalesces with the trunk into the essence of three numerically one), but it is an accidental union. If then a substantial, as by man, it is not from the mode of union, but the terms, because a human substance is united to a divine.

Quenstedt. The mystical union does not consist in a personal union or coalition of extremes united into hypostasis or person, such as is the union of the divine and human in Christ, so that the believer united to Christ can say, I am Christ. Hollaz. Paul teaches that Christ and believers, being mystically united, remain distinct, Gal. 2: 20. Quenstedt adds the mystic union from the sacramental union and communion. The opposition to this is, 1, The Weigellians and

Schwenkfeldians, deciding that the mystic union with God, as to its mode, is essential and corporeal; 2, of some Scholastics, Papists, Socinians and Arminians, denying, that God remains in the faithful, in a special mode of substantial presence.

ARTICLE X.

RESPONSIBILITIES OF THE AMERICAN CITIZEN.*

/ By GEORGE C. MAUND, A. M., Baltimore, Md.

WE ought never to forget that to be a citizen of a representative Republic is a great privilege which imposes solemn responsibility. Under an oligarchy or a despotism this is not so, or at least not to the same degree. When by the framework of his government he has no part in the administration of affairs, no voice in the election of rulers, the enactment of laws, or the choice of public measures, the citizen must feel that at best he is impotent to impress his country's destiny. He may, indeed, cultivate in himself and others the amenities and charities of life, he may do something to foster the growth of science and of art, and by the permission and under the auspices of an enlightened and benevolent ruler,—such as fortune will occasionally vouchsafe,—he may adopt and employ many of the agencies that have been found useful in ameliorating the condition of man. Still, as regards the great questions of the foreign and domestic policy of his country, questions the decision of which determines the character of his nation at home and its relations to foreign powers, which affect its honor, its integrity, its renown, questions of extreme importance presented by urgent crises, in a word, as regards all those great acts, measures and resolves of government which direct the career of his country, determine its fate and create for it a history among the nations, the citizen or subject of a despotism knows that he is dumb and powerless, that he must passively walk as he is led, and that he must muse in silence his aspirations for that better

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day when man's individual dignity and equality shall be confessed and realized.

It is far otherwise under a republican form of government where supreme power is exercised by the people. Let it be observed that I am not now insisting upon any superior excellence in this form of government, although I do not doubt it, but I am claiming attention to the graver and more pressing weight of responsibility which under this form of government attaches to the citizen. The welfare and destiny of the Commonwealth are at last in his hands. Upon the wisdom and fidelity, the courage and devotion with which he meets and discharges his duties, its safety, prosperity and honor depend. It is true that under this, as under other forms of government, *the powers of government* must be immediately exercised, not by the citizens in their aggregate mass, but by agents, or officers. There must be agents to enact the laws, and agents to execute them, and agents to decide, for the time being, the measures and policy by which affairs shall be conducted; still as these agents are chosen by himself, and as it is a fundamental maxim in every well-considered system of representative government that the office-holder's term of service must be of comparatively limited duration, it is next to impossible for the state to be overthrown, or radically damaged by misgovernment except by the failure of the citizen himself to perform his duty. Upon him it devolves to elect capable and worthy men to office; and upon him it devolves to pass sentence upon the acts and measures of those *in office* and to remove *from office* such as have betrayed his trust. So we perceive, without further expansion of this train of thought, that under a republican form of government, the weal or the woe, the prosperity or adversity of the people, so far as these things depend at all upon government (and they do to an almost incalculable extent,) rest with the people themselves; they are their own governors. Now while these prerogatives and this power confer upon the citizen true dignity and grandeur, they also exact from him the most solemn regard to the duties with which these prerogatives and this power are associated. For power is always associated with duty, and no power is more important than that which controls the happiness and destiny of a nation.

What I have thus far spoken it will be seen, is of general application. It applies to the citizens not of one, but of all republics, whether of this or of former times, which are re-

ally representative and are controlled by the people. It applies equally to that diminutive republic of Andorre, which confined in its sway to the limits of a narrow valley, is unnoticed beyond the Pyrenean hills which overshadow it, as to that of mighty Rome which unfurling her victorious standards to every breeze proudly dictated her laws to the world. Under *all* such governments the position of citizen must be clothed with great dignity and solemn responsibility; but how much greater is the dignity, and how immeasurably weightier the responsibility of a citizen of the Republic of the United States.

It is not a self-complacent conceit of our national vanity, but the deliberate judgment of the most enlightened minds of Europe, expressed repeatedly, and in every form, that the great problem of man's capacity for self-government is being solved by the American people—that to us is confided the fate of free republican institutions throughout the world—that the ark of the covenant between man and man, securing to each equal rights and equal dignity before the law, is entrusted to our keeping, and that if it be shattered in our hands, or be wrested from our protecting grasp, it will be difficult to perceive and hard to imagine even that another people, more highly favored, will ever arise upon the earth who will be able to preserve and defend what we have disastrously lost. And surely there is much reason for believing (I will not say *fearing*) that this view is not incorrect, and that it does not overstate or exaggerate the critical and awful connection between the fate of our beloved country and that of our common humanity. I say there is reason for believing this when we consider the auspicious beginning of freedom in our land, the triumphant success by which her rule has been vindicated, and the resplendent future which she has displayed and seemed to secure for us and our posterity. Never before was a government so freely and deliberately adopted by the people as this. "Delegates were appointed to the convention which framed our Constitution to deliberate and propose. They met and performed their delegated trust. The result of their deliberations was laid before the people. It was discussed and scrutinized in the fullest, freest and severest manner, by speaking, by writing and by printing, by individuals and by public bodies, by its friends and by its enemies," and the result was, it was ratified and adopted. I need not rehearse, what is known to us all, the magnificent and unparalleled progress which our people have made for

some seventy years, in arts and sciences, in commerce and manufactures, in agriculture and mechanical inventions, under the operations of this free government thus deliberately adopted; the consideration in which they have been held abroad, and the individual and general happiness which they had enjoyed at home. It is enough to say that we had reached a commanding height of prosperity and power that won for us the proud title of the Great Republic, that our example had become the fear of tyrants—the hope of the oppressed; and was compelling throughout the civilized world the admission, willing or reluctant, that the only form of government entitled to man's respect and acceptance is that which is based upon the natural rights and inborn dignity of our common nature. If to this be added that we have been possessed of an almost boundless domain of virgin soil, washed by the Atlantic and Pacific, pierced by numberless navigable streams and rivers, and upon which nature had bountifully lavished her choicest stores of wealth with profuse hand, it may well be asked, when freedom shall perish here, where will she survive? If she be compelled to take her flight from these favored shores, in what more congenial clime may we expect that she will find an abode? It is to be feared that such questions must meet a sad response, and that our failure to preserve inviolate the precious heritage of our institutions would not only be a misfortune and a calamity to ourselves, but a deadly and irreparable shock to freedom everywhere.

How serious and responsible a position then is held by the American citizen; serious and responsible, yet imposing and grand. Yes, even in our days of anxiety and sorrow, of gloom and danger and apprehension, it is a proud and glorious privilege to be an American citizen. Ought I not rather say, *more proud, more glorious, because* of the gloom and danger? It is a fair and good and pleasant thing to love one's country, and to support and cherish her beneficent institutions and laws in the days of prosperity, and sunshine and tranquility, but when the storm falls, and darkness that may be felt is upon the land, and old friends turn away and become foes, and once beloved fellow countrymen draw the sword of treason, and the fair pillars of his government are made to reel and totter, and to threaten anarchy and chaos by their fall, it is a proud and glorious privilege to be an American citizen then—however humble—standing up, erect and resolute; unmoved, immovable in the cause of country,

of truth, of freedom and of the inalienable and eternal rights of our common humanity. These are days that try men's souls by an ordeal more severe, I suspect, than that of '76. The true men of those times have received the grateful and well-deserved homage of their children, and I would not appear enviously to disparage their renown by challenging a comparison of great deeds, but I would venture to express the belief that the day is coming, and that not far distant, when the genius of poetry, of eloquence and history will earnestly contend together for the honor of weaving the choicest crown of glory for the true and loyal men of this generation.

Such being the responsible position of the American citizen, it may not be inappropriate, on this occasion, to submit briefly, a few reflections upon some of the qualities by which he should be distinguished.

It is often urged that the safety and durability of republican institutions are to be found in the virtue and general intelligence of the people; that if there be a fair diffusion of moral and intellectual culture, the foundations of the State are secure; that in ignorance and licentiousness alone, are to be discerned the seeds of decay and dissolution.

Now in avowing the opinion that such general statements are not strictly true and worthy of unqualified acceptance, it will not be thought that I would undervalue the inappreciable importance of virtue, piety, and popular education. It is knowledge which exalts a man, and a pious and virtuous life which alone confers genuine beauty and worth. But let it be remembered that while we apply to the rebellious war now waged for the destruction of this nation, the strongest epithets in the language expressive of its immoral character, such as wicked, unholy, and unrighteous, we are all at the same time, compelled in candor to admit that very many men, intelligent, and hitherto pure and blameless in their conduct, are engaged in its support.

Now I grant that there may be a certain high degree of mental culture, of pious emotion and enlightened morality, easily imagined, but rarely realized, which concurring, would form the perfect citizen, as well as the perfect man. But, taking men as they actually appear in the world, the better specimens of them too, and it will be found that they need special training for each particular department of duty. To rely upon mere general culture of the mind and heart, as a sufficient education of the citizen as to his duties, is not un-

like strengthening the body of a man by athletic exercises, and commanding him, when the battle-cry is raised, to perform valiantly in the fight, with a sword which he has never learned to handle, or a musket which he has never been taught to fire. All experience shows that the Christian, however filled with pious emotion, needs to be instructed in particular virtues and virtuous habits; that the well-disposed merchant is none the worse for being taught the ethics of contracts; and that the knavish practices of trade, acquiring from custom a seeming respectability, delude even honest men into their adoption. This necessity for special training is grounded in the fact that our virtues, unfortunately, do not always work out their *logical* results; and that the inconsequentiality of human nature is such, that the generic virtue does but seldom bear in its bosom all those special virtues which would seem to be its indefeasable offspring.

In view of these considerations, it may be matter for serious regret that this subject of good citizenship has not received more direct and special attention in our schools and universities; that more pains have not been taken to imbue the impressible minds of youth with just notions of the serious and important character of their obligations as citizens of the republic; to possess them with some clear conceptions of the leading maxims by which they should be guided in the performance of their duties, as well as some of the mistakes and delusions by which they may be misled, and that at least something more had not been done, or attempted, to save them, when passing into the arena of active life, from becoming the dupes of designing demagogues, and the unconscious agents of their country's woe.

Now America needs in her citizens an ardent love of country, patriotism. Patriotism! too old as a subject for discussion, and yet the praise and admiration of all ages! the truest glory of a people; their sleepless guardian in peace, their only bulwark in times of danger and of war. You may contemplate its heroic sacrifices wherever the sun has shone. Wherever eloquence has spoken, or poesy has sung, you will note that their noblest utterances and sweetest strains have patriotism for their theme. And yet with what deceptive art do we find the false to counterfeit the true. In a certain sense patriotism is an instinct: the beast fights for his lair, the savage claims for his home the wilderness of woods in which he roams, and will contest its possession, along with his tribe, no individual of which, perhaps, he loves, against

the stranger who intrudes. But as an instinct, uninstructed and uninformed, it is blind, hasty and uncertain in its action. It resists equally an invasion to restore, as one to overthrow; an invasion to protect, as one to desolate and destroy. Among the ignorant rabble of Spain, in 1813, it had nearly succeeded in turning the sword of St. James and of Spain against the English, their allies and friends, who came to deliver them from the French. The alien soldier, boldly treading their soil, and assuming, though on behalf of their country's cause, the manner of an owner, they could, in their ignorant way, look on but as invaders. As an instinct, patriotism somewhat resembles that other instinctive affection, the love of a child for its parent. Now does any man doubt that the child, with all its wealth of natural affections, needs to be trained to filial honor and reverence, that he may be unwavering in his obedience to his parents, and become the pride and the stay of their age? So is it with the citizen. He needs to be *trained* in a true love of country, and a just conception of the manner in which such love is to be exhibited, if he will be a true son of the Republic, whom she can look to with confidence for support in her day of trial and of need.

For, I repeat it, the Republic needs of her children patriotism, patriotism in no mean, perverted or restricted sense, but in the fullest sense of the word; not a light, uncertain love which, like the marsh-light, glimmers' first here, then there, and the next moment is gone forever; but she expects of them, and has a right to demand of them, a constant, elevated, unselfish, far-reaching and intense devotion of soul to their country, their whole country, that entire body politic, that great national unit in whose allegiance they were born, and to which their allegiance is eternally due; a love which, ever burning in the soul with a pure, bright, lambent flame, shall in her day of trial, *scorch to ashes* the accumulated dross and rubbish of party prejudices, antiquated Mason and Dixon lines, imaginary notions of conflicting local interests, and idolized peculiar institutions. It is amazing to what vile uses in these modern days the sacred name of patriotism has been put; what damning deeds of treason it has been made to consecrate; why these bold, bad men of our times, unblushingly steal this "livery of Heaven to serve the Devil in." In their seats in the Halls of Congress, they plot for the overthrow of that very Constitution they are sworn to support; and dispatching their schemes to their fellow-conspira-

tors at home; they call that patriotism. In Tennessee, North Carolina, and some other States, they overwhelm by the force of skilful combination the unorganized opposition of loyal majorities to rebellious minorities, scaring and hectoring men into treason against their will, and call that patriotism! Because the Constitution of the United States did *not* accept African slavery as its chief corner-stone, they have shed frightful torrents of precious human blood, to establish a form of government that *does*, and they call *that* patriotism! I have known men in my own city, not strangers and adventurers thrown by the tide of commerce on our shores, *but natives of the soil*, men, not clad in rags, and haggard from penury, but rich men, clothed in purple, and faring sumptuously every day; I have known such hail with pleasure the South Carolina movement, and wish it success in dissolving the Union, for no other reason than that, in that auspicious event, *Baltimore would become the great metropolis of the Southern Confederacy!* The same men, if residing in Richmond, upon the same principle would desire the Southern Confederacy to be dismembered, that Richmond might become the metropolis of a second Southern Confederacy; if living in Charleston, they would desire a further dismemberment, to make Charleston the emporium of a third Confederacy, and so on; thus, from mere greed of gain, holding views which, if generally adopted, would split every great nation into fragments, and render its integrity impossible, and yet these men, these greedy Shylocks, whetting the paracidal sword upon their avaricious souls, these treacherous political Judases, betraying their country for thirty pieces of silver, will talk to you of patriotism.

I cannot understand or conceive of a patriotism which does not rise to the dimensions of the whole country of which a man is a citizen, or that dwarfs itself to a particular State or section. Would that be patriotism in a Spaniard which circumscribes itself within the boundaries of old Castile, as the home of the chivalry of the "Sangre Azul?" or within the boundaries of the rival Aragon? If so, the Spanish State could not exist. Is he a true German who knows only the Bavarian land, or the Rhine land as his country? Or he who despite the formal lines which kings and princes, for their selfish objects, maintain, looks but at all Germany as the land of heart and home? No, the true German knows that consanguinity, language, contiguity, make a nation, in spite of

kings and of parties. He recollects that in the war of Deliverance, men did not fight for Prussia, or Hanover, but for Germany; and that in 1807, although Saxony might be the petted ally of Napoleon, and Prussia alone be conquered, yet it was all Germany that suffered the common humiliation. True patriotism must elect the true object, for it is a genuine worship of the heart, not an idolatry. It must select the true object, else it is injurious, not beneficial. It tends else to divide and to narrow, not to draw men together into those widely extended fellowships which are at once the creatures and the creators of civilization. It must be for that political unit which a man terms his nation, his country, and with which his real interests and concerns are in truth and in fact bound up. If it be for anything less than this, then it is a delusive and self-obstructive feeling, for the simple reason that it is directed away from the natural to a factitious object, and hence cannot stand the test of experience. For what is patriotism but a love? And where do all those treasures which our affections have garnered up from the first moments of conscious life lie? In what limits are all those interests which have, one by one, attached their cords to our hearts? In what body are all those multiplex and multiplied concerns in which we willingly or unwillingly have a part, included? In our own State, be it Pennsylvania or Maryland? No, in our country! The very word bears testimony; for who, by that word, has ever meant less than the territory covered by the flag of the Union? Nowhere else but in an old number of the *Southern Quarterly Review*, published in Charleston, did I ever read that South Carolina was a *nation* indeed, and that the blessed territory from the Cape Fear river to the Savannah, was the *COUNTRY* of the Carolinians. This was thirty years ago, when they were busy contending that obedience alone was due to the United States, but allegiance, the true and lasting tie that binds the patriot to his country, was due to South Carolina, because she, like another heavenly Jerusalem, was "the mother of them all." Experience, proverbially styled the teacher of fools, has at last taken these men in hand, and imprinted, let us hope, a lesson on their hearts. It has shown them and us that every man is really more connected with, more interested, yes, vastly more, in the country at large, than he is with his own little State. How many times has the Constitution of Maryland been changed in the last fifty years. Yet I, and not one in ten of her citizens, can recollect the dates.

To what humble individual did the prospect of such change give a wakeful night? Who found himself a dollar poorer or richer under the new, than under the old Constitution? Twice have her boundaries been in dispute, and are to this day unsettled. Yet no cloud of fear of war has thence spread over her horizon. Her immediate neighbor, Virginia, has passed through like changes; and in the days of men, yet living, underwent even the knife of division, and yielded to the solicitations of Congress the severance of her vast western territory, and her vaster claims. Yet the survivors of those days have no tales to tell us of universal alarm, of public shock or of blood. Yet how different is it with the government of the country. Who could, in the most quiet times, have proposed other than mere formal changes in *its* Constitution, without alarming every proprietary interest? without agitating every man's breast with fear and uncertainty? When was *its* boundary ever in dispute, that the war-cloud did not rise in the sky?

Now, this country, the only proper object of our patriotic love, whose history has been the unbroken record of glories and blessings to us and to our fathers, this country, this day and this hour, assailed by treason, and in the convulsive throes, of a struggle for existence itself, appeals in earnest, pleading, solemn tones to her children, one and all, to be true and faithful in the path of duty. In what spirit will the true citizen respond to the call? Who are the men, I beg you to consider, who are the men to whom, in these days of tribulation, the Republic must owe her deliverance? I speak now, not of the soldiers in the field, but of citizens at home. Is it to the men who sigh for peace, and are willing, at any price, to receive it? Is it to the men who, ready enough at first to resent national outrage and insult, to resist dissolution and ruin, have become weary of a prolonged contest, and doubtful of the result? who quake at the rumor of a rebel incursion, and who, faint-hearted, perceive destruction to the Union cause, in every reverse to the Union arms? No, but to those who, from the beginning, have heard the wail of sorrow, and have seen and felt from their inmost souls the infinite depth of national disgrace which must await our defeat; who, with calmness, viewing the resources of the Republic, have deliberately resolved that eternal war is better than blasted hope of free government; and that no evils, no pains are so intolerable as those ever-enduring execrations of mankind, which will rest upon those who, being the chosen guardians of free

institutions, have shown themselves unwilling or incompetent to defend them.

No greater calamity could befall us as a people, than this terrible war, except an ignoble peace. I think no man can predict the end of this strife. Its course may yet lie through years of toil and fields of carnage; army after army may sleep upon the field in the cold embrace of death. The garments of the Republic may be dyed in blood, and her treasure exhausted. We may be called on for more personal self-sacrifice than our enemies have shown, but be it ever so long a contest, be our homes desolate and our hearths deserted, the sure triumph, at last, is to patient, enduring, indomitable fortitude; the dawn of perpetual freedom will be heralded by that virtue, and by that alone. It is the spirit, the earnest, persistent, unconquerable spirit of Warsaw's last champion, who saw his country, the country of his heart still, beneath the waste of ruin with which its fair features had been marred by his Vandal foe—

"What though destruction strew these lovely plains,
Rise fellow-men, our country yet remains."

It is the spirit which shone forth in the speech of that Union officer, who, when a prisoner in Virginia, under a rebel guard, addressed them upon the state of the country, and told them to go on to burn Washington, sack Baltimore and Philadelphia, that he wanted them to do so, that only then would the Northern heart be aroused to proper earnestness in the prosecution of the war.

Throughout the continuance of this contest, a great multitude will be oscillating; now elated; and now depressed. The report of a victory will make them strong, and the rumor of a defeat will depress them equally.

There were those in Holland who, during the eighty years of her terrible conflict with Spain, sighed for the return of that commerce which had made her a State. Thousands among her people were daily and nightly oppressed with the thought that to wage war with a nation of the power and resources of Spain, was futile, and that only folly could advise, and ruin follow it. But while cities were plundered and sacked, whole counties laid waste, her bravest and noblest slaughtered, the men of unfaltering heart still persevered, and the little sand bank, carved out of the sea, maintained an unequal contest for near three-fourths of a century, and triumphed at last. The ocean was let in, when arms were unequal to the conflict; the unretreating sea buried the

national selfishness beneath its bosom, and the Lake of Harlaam, which was drained but yesterday, gave forth, after centuries, its buried witnesses to the noble sacrifices of a people who were true to themselves and their destiny.

Surprised and confounded as we have been by the proportions of the Rebellion we have not been more overwhelmed and mistaken than the national enemy. They thought, trade and wealth had so demoralized the Northern people, that ease was necessary to life. When they fired upon Fort Sumpter they thought the echo of the guns at the North would be *peace*, but the echo said *War!* They thought the sound reverberating from the Green Mountains all along the Alleghanies would be *Aristocracy forever*; but the old Granite Hills replied *Democracy forever!* They assured themselves that throughout the demoralized Republic the response would be *Slavery always and everywhere*, but the universal defiant reply, even from the central States was *Free Labor forever and Slavery nowhere*—nowhere, if it demands the destruction of American unity; and mighty hosts of valorous men in arms, confronting them this day attests the fatal error of their views.

Those of our fellow-citizens who dread the issue of the war, who expect that through all the embarrassments of unforeseen trials, failures and misfortunes and blunders will not come, who fondly hoped that the children of the Republic could spring forth at her call from all the employments of civil life, not only with souls full of love and self-sacrifice for her, but with all the experience of hardy veteran troops, who thought that to wield the scythe was to learn to wield the sword have necessarily been mistaken.

Military experience is learned upon the field alone, and the bravest are a mob until they have acquired a knowledge, to be derived from the actual practice of war. And those of our countrymen who breathe with pain every morning, lest the public papers may announce a defeat, should remember the day of trial of other lands, and other people, before they were thought worthy to wear the crown of empire and to bear the sceptre of a continent.

For sixteen long years, without victory did the Republic of Rome contend with her Carthaginian foe. Her eagles were driven from Spain across the Alps; her colonies devastated, and consul upon consul, with consular army after army, slain or destroyed. When Hannibal met Varro at Cannae three consular armies and one-fourth of the fighting popula-

tion of Rome had been—not defeated, but slaughtered, not routed, but destroyed.

What fortitude was here! what indomitable firmness! What think you our people would feel or think were they tomorrow to learn that the three great armies of the Republic, in Virginia, in Georgia, and in the South-West, were destroyed, and that from the army of the Potomac, three thousand men had only escaped! How would their hearts be appalled as they walked the streets to see the badge of mourning on every door! Such was Rome after the battle of Cannae; but God intended for her the Empire of the World, and the hearts and words of the people were being fitted for so high a design. Her Senate immediately met, and with a wisdom, not deemed doubtful in that ancient Republic, since her *sons* were slaughtered, called on her *slaves* to defend Rome.

There are those of our countrymen who unwavering in their country's cause, yet forgetful of the lessons which history has already taught, seem inclined to have them repeated. They sigh for a stronger hand at the helm—constantly pray for a great military head—a Bonaparte and a Cæsar to lead the armies of the Republic. It appears to me that Providence has been kinder to us than we have asked, and thought, in vouchsafing to us no such man. The purpose of the nation is not only to put down the Rebellion, but to *sustain the existence of the Republic*. We hope now not to be required to ask ourselves, when the war is over who shall seize the sword from him who wields it. Not every great hero is a William of Orange, or a Washington. They are the wonders of a thousand years. Many a nation before us has had the man for which these mistaken people sigh, and but two nations have survived him. Think you, what constitutes a people *great*? Is it that they can put great armies into the field? Is it that with unexampled credit, founded upon immense resources, they lavish millions to maintain them there. No! but that to all these things they superadd an indomitable fortitude, a generous willingness for personal sacrifice, and deprivation that the right, whereof they are guardians, may stand firm and triumph.

But there is another important truth illustrated by this contest which it were well for the good citizen to remember.—I mean the necessity that exists in times of sedition and rebellion for *prompt* and *decided* adhesion to the cause of government and law. No one doubts the right of revolution

in cases of extreme and insupportable oppression, for which there is no other adequate remedy. If the citizen in any case feels that he is not compelled to support rebellion, then in that case he *is* compelled by his solemn obligations of citizenship to aid in its suppression. There is no middle ground. There is a law of Solon which has occasioned much perplexity to the Commentators. Plutarch declares that he, to whom God has committed the care of government, "will receive, and to his power imitate the rest of Solon's ordinances, but will doubt and wonder what it was that induced him to decree that he, who, when there arises a sedition in the city, adheres to neither party, should be reputed infamous," and Mr. Grote tells us that "among the various laws of Solon there are few that have attracted more notice than that which pronounces the man who in a sedition stood aloof, and took part with neither side, to be dishonored and disfranchised."

Plutarch unreservedly condemns the ordinance of Solon, and advocates almost in their very words, the position of neutrality assumed by many well-meaning Border-State men at the opening of the contest, and which, had it been consistent with any correct view of the citizen's duty, was soon demonstrated by experience to be utterly impracticable in a severe and prolonged contest for national existence. "Yet does it not become you," says he, "in the time of sedition, to sit as if you were neither sensible, nor sorry, praising your own unconcernedness as a quiet and happy life, and taking delight in others' errors, but on such occasions chiefly should you put on the buskin of Theramenes, and conferring with *both parties, join yourself to neither*, for you will not seem a stranger by not being a partaker of injustice, *but a common friend to them all by your assistance*. Grote, more nearly comprehending the meaning of Solon says, in effect, that his law was intended to discourage the ambitious mal-content by impressing upon his mind the conviction that not every man who was not actively in his favor, would be actively against him, and that this would render his enterprise much more dangerous. But Grote, if he had written during this war might have seen that the law of Solon contained a still profounder wisdom, strikingly illustrated by one of the most astounding phenomena of these times; he would have seen that the leaders of sedition will almost inevitably conquer into submission all men, by whom they are not resolutely opposed—that being for the most part men of passionate zeal,

unscrupulously adopting the most violent and flagitious measures, they will in time overwhelm the very minds and souls of all who do not act as promptly and sternly as themselves. If one-half of the Southern people, opposed in the outset to disunion, had deemed, as Solon did, that neutrality was *infamous*, and had promptly, and before a military despotism was fastened upon their neck, seized arms to defend the country, which they felt ought not to be destroyed, the Rebellion would have been strangled at its birth.

Had the men, or a large proportion of the men who opposed the alliance of Virginia with the unholy cause she now defends, resolved to stand defiantly against the rude efforts to swerve her from her allegiance the fate of the nation would not now be trembling in the balance, and the *mother of Presidents*, would have had the prouder satisfaction of being the *mother of Patriots*!

I haste to leave an unexhausted theme. There is one thought that claims a word in closing. It has been said that offences must needs come, while indeed the malediction is not withheld from those by whom they come. I have long regarded our present troubles as the sure result of forces unavoidable and irresistible, and have seen that many fair villages, hamlets and fields were doomed to bear the stains of fratricidal strife. In this conviction I have felt that it was indeed a matter of felicitation that while other towns have been desolated and despoiled, without acquiring fame, it has been the better fortune of this, the home of *Alma Mater*, to give both place and name to the most memorable battle and victory of the Republic.

In the earlier months of this war, seeking to gain some military knowledge, I was studying the great campaign of Bonaparte, in Italy, of 1796. I called to my aid the largest map that I could find, of the North Italian States. So expanded was its scale, I was continually tempted to mistake neighboring hamlets for cities separated by extended distances. Yet in vain I explored that map, once and again, for Marengo. Picking up, however, my old school atlas, the first name that encountered my eye, was Marengo. There it stood, prominent, in full capitals. For a time I was puzzled by its incongruous omission from the large map. But I soon found the solution; it was engraved in the year 1794 when the battle of Marengo had not been fought. It was reserved for that great battle—a battle which, for a term of years, determined the fate of Italy—to bring forth that

name from its local obscurity, to cause the hitherto unnoticed site, one at this day marked out to the eye of the traveler by but a single dwelling-house on the border of a large grain growing plain, to become a spot of world-wide and historic significance; thenceforth to appear forever in the map of Italy, there to claim the eye of the student, and to shine forth in the group of its illustrious places along with Genoa, Florence and Milan.

So shall it be with Gettysburg! The student, of after times, in India, or England or the Sandwich Islands, will not in vain look on the map of the United States for Gettysburg! And the youth who shall hereafter repair to this honored seat of learning, in the surrounding stretch of hills, and vales and wood, which here shall greet his eye will observe, not that pleasing landscape merely upon which our eyes have lingered, in those happy by-gone days. Round Top, Culp's Hill and Seminary Ridge are *now* all classic ground, hallowed by the blood of the martyred children of the Republic. Yes, the young Academic, while fondly musing here over anticipations of his after life, and of the generous deeds that shall embellish it, will see in the turf which enwraps the patriot dead, and the monumental shaft, selected to their commemoration by a grateful people, witnesses of the inappreciable value of that country and of that freedom, which here exacted such precious sacrifice; and may learn from these silent monitors, as from no living tongue, the solemn responsibilities of the American Citizen.

ARTICLE XI.

NOTICES OF NEW PUBLICATIONS.

History of the Reformation in Europe in the Time of Calvin. By J. H. Merle D'Aubigne, D. D., Author of the History of the Reformation of the Sixteenth Century. Vol. III. France, Switzerland, Geneva. New York: Robert Carter & Brothers. 1864. We have, in a former number of the *Quarterly*, spoken of the earlier volumes of this great work, which has rendered very important service in disclosing the comparatively unknown beginnings of the Genevan Reformation. The present volume introduces us to the times of hostility to the Reform in France and the influence of Calvin in the movement, to his Institutes of

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the Christian Religion, the struggles of the Reformation in Switzerland, the Waldenses, and other topics of thrilling interest, connected with this eventful period.

The Cripple of Antioch, and other Scenes from Christian Life in Early Times. By the Author of the *Chronicles of the Schönberg-Cotta Family*. New York: Robert Carter & Brothers. 1864. The material of this volume has been gathered from English, German and French histories and is presented with singular beauty and striking interest. The writer possesses, in a remarkable degree, the rare faculty of reproducing in vivid narrative the scenes of the past. In our last issue we specially commended to our readers, by the same gifted author, the *Chronicles of the Schönberg-Cotta Family* in which the *Life and Times of Luther* are so graphically portrayed, and we are sure that no one, who perused the work, was disappointed in his expectations.

Memoirs of the Rev. John McDowell, D. D., and the Rev. William A. McDowell. By William B. Sprague, D. D., of Albany. New York: Robert Carter & Brothers. 1864. This volume is worthy the author of the "*Annals of the American Pulpit*," who, by his graphic and faithful delineation of character, has acquired a distinguished reputation, in this as well as in other countries. The subjects of the sketches were honored brothers, ministers of the Presbyterian Church, occupying important positions and exercising a wide-spread influence. Their memory is a precious legacy to the Church. The work also furnishes practical illustrations of what unaffected, earnest, practical piety, without extraordinary talent or great learning, can accomplish.

A Memoir of the Christian Labors, Pastoral and Philanthropic, of Thomas Chalmers, D. D., LL. D. By Francis Wayland. Boston: Gould & Lincoln. 1864. Dr. Wayland in the preparation of this work has rendered very good service to the Christian public. Whilst Dr. Chalmers' influence in the pulpit and his ecclesiastical position are not overlooked, the principal object of the memoir is to exhibit the pastoral and philanthropic labors of this excellent man, his zeal and efficiency among the neglected masses, and to present his modes of doing good, and the general principles by which all his efforts were directed. It cannot fail to assist both ministers and private Christians, who are laboring to promote the best welfare of mankind.

The Memorial Hour, or the Lord's Supper in its relation to Doctrine and Life. By Jeremiah Chaplin, D. D. Boston: Gould & Lincoln. 1864. This is a devotional work, designed to impress upon the heart of the reader the practical meaning and value of this solemn ordinance, and to prepare the mind for its proper observance. The devotional poetry appended to each chapter might have been more judiciously selected.

Light in Darkness, or Christ discovered in his true Character. By a Unitarian. Boston: Gould & Lincoln. 1864. We read this volume at one sitting with deep interest. The author, Rev. W. L. Gage, was formerly a Unitarian minister, but is now in connection with an orthodox Church. His religious experience will be found valuable to those who in similar circumstances are groping their way in darkness, and to all who desire to understand the difference between the character and workings of Unitarianism and those of a pure evangelical faith.

The Hawaiian Islands: Their Progress and Condition under Missionary Labors. By Rufus Anderson, D. D. Foreign Secretary of the American Board of Commissioners for Foreign Missions. With Illustrations. Boston: Gould & Lincoln. 1864. This is an exceedingly

interesting and instructive volume, which no other man could so well have prepared. His recent visit to the Islands enabled him to observe the condition of the native population and the Churches established by the American Missionaries. The work gives, (1.) the Preliminary History; (2.) the Tour of the Islands; (3.) the People of the Islands; (4.) the Ecclesiastical Development; (5.) the other Hawaiian Missions; (6.) the Present Position of the Islands. The report presents one of the most remarkable spiritual revolutions which the Church has been permitted to record, the history of a people who, a generation since, was plunged in the darkness of a deplorable heathenism, now regenerated by the power of the Gospel and Missionary labor.

Work and Play; or Literary Varieties. By Horace Bushnell, D. D. New York: Charles Scribner. 1864. This volume has received its title from the first paper, delivered as an Oration before Harvard University, and consists of occasional discourses and other literary productions on various topics of interest, discussed with all that philosophical and scholastic habit of thought which is so eminently characteristic of the author.

America and her Commentators. With a critical sketch of Travel in the United States. By Henry T. Tuckerman. New York: Charles Scribner. 1864. The design of the volume is to give a general view of the trials and transitions of our country, as recorded at various periods in our history, and by writers of different nationalities, and to furnish those desirous of authentic information with a guide to the proper sources. The author is well known, as an interesting and polished writer, and his work exhibits knowledge, industry and critical discrimination.

The Character of the Gentleman. By Francis Lieber, LL. D. Third and enlarged edition. Philadelphia: J. B. Lippincott & Co. 1864. This is the substance of an Address, delivered by the author, some years ago, before the students of Miami University. It abounds in useful suggestions and valuable counsels, and is deserving of the beautiful and permanent form, in which it is here presented to the public.

Notes of Hospital Life from November 1861 to August 1863. Philadelphia: J. B. Lippincott. 1864. This is another accession to the literature which the present War has elicited, written by one who ministered to our sick and wounded heroes, and who with a heart alive to their wants and sufferings, could discern the momentous questions involved. On every page is manifest an enlarged and refined culture, a deep sympathy with suffering humanity, a keen insight into man's nature, trust in God, faith in our cause and hope for the future.

Christian Self-Culture; or Counsels for the beginning and progress of a Christian Life. By Leonard Bacon, D. D. American Tract Society. Boston. The author is well known as a fine scholar and an experienced Christian minister. In the volume before us he presents practical and important counsels for the beginning and progress of a Christian life. The topics discussed are: (1.) The beginning; (2.) When to begin; (3.) Integrity and amiableness as related to a religious life; (4.) Faith and Manliness; (5.) Enlightened Conscientiousness; (6.) Freedom self-governed; (7.) Steadfastness; (8.) Godliness; (9.) Brotherly Kindness; (10.) Charity; (11.) Christian Growth, (12.) Fruitfulness.

A Soldier of the Cumberland: A Memoir of Mead Holmes, Jr. By his Father. With an Introduction by John S. Hart, LL. D. American Tract Society. Boston. This is a most beautiful and touching narrative of the childhood, youth and early manhood of a brave Christian pa-

triot whose talents and many excellencies render him worthy of a permanent record. His life was one of constant trust in God and a most satisfactory refutation of the charge often made that the Army is unfavorable to the maintenance of a man's Christian integrity. The narrative shows how much Christianity ennobles character, and how costly is the sacrifice which the nation is making in its present struggle.

Jerry and his Friends; or the way to Heaven. By Alice A. Dodge. American Tract Society. Boston. *Dora Hamilton*; or Sunshine and Shadow. American Tract Society. Boston. These volumes are designed for the young, and are well fitted to interest and do good. We have never seen a publication with the imprimatur of this Society, the tendency of which is not salutary.

The Young Men of the Bible. By Rev. Joseph A. Collier, Kingston, N. Y. *The Boy Patriot*. By the Author of "The Blue Flag," &c. Published by the American Tract Society. These books, designed more especially for the young, are specimens of a large number of kindred works from the press of this noble Association. The first is a series of Lectures on prominent characters, mentioned in the Bible, instructive in the lessons communicated, and earnest in the appeals presented. *The Boy Patriot* is a most beautiful character, who carries his principles with him, whithersoever he goes, and maintains his Christian integrity under all circumstances. His faithfulness meets with its appropriate reward. No one can read the book without being deeply impressed with the power of Divine truth and the duty of spreading the Gospel.

Expository Lectures on the Heidelberg Catechism. By George W. Bethune, D. D. Vol. II. New York: Sheldon & Co. 1864. In a former number we spoke in high terms of the first volume of this work, as a worthy memorial of the learning and eloquence of one who was held in kind remembrance among Christians of all denominations. It is a valuable exposition of the great symbol of his Church, and will, doubtless, be a standard authority. Appended to the work are a full index, a table of reference and a biographical list of writers on the literature of the Catechism, an admirable feature in the work, and worthy of imitation.

A Hebrew Chrestomathy; or Lessons in Reading and Writing Hebrew. By William Henry Green, D. D., Professor in the Theological Seminary at Princeton, N. J. New York: John Wiley. 1864. This has been pronounced by the best critics a most excellent work, prepared with "great judgment and scholarly care." We think with the Professor that the Hebrew might with propriety be introduced into our Colleges, as an optional study, and facilities furnished for its acquisition. The attempt was made some years ago, in Pennsylvania College, and with success. Quite a number of the students availed themselves of the opportunity afforded.

Thirteen months in the Rebel Army. Being a narrative of personal adventures in the infantry, ordnance, cavalry, courier and hospital service with an exhibition of the power, purposes, earnestness, military despotism and demoralization of the South. By an impressed New Yorker. New York: A. S. Barnes & Burr. The author of this book is a son of Rev. Dr. Stevenson, of the American Tract Society, who gives an interesting, faithful and thrilling narrative of his experience and impressions, whilst in the Rebel service.

The Nation's Sin and Punishment; or the Hand of God visible in the overthrow of Slavery. By a Chaplain in the United States Army. New York: M. Doolady. American News Company. 1864. This

is another interesting contribution to the Literature of the War. The author was, for thirty years, a resident of the Slave States, and presents with his reflections his own experience and observations of the Institution which is now generally recognized, as the cause of the Rebellion.

Annual of Scientific Discovery; or Year-Book of Facts in Science and Art for 1864. Edited by D. A. Wells, M. D. Boston: Gould & Lincoln. 1864. This is the fifteenth volume of this important serial, to which we have frequently directed the attention of our readers. No one interested in the progress of physical science can well afford to do without the work. A portrait of Gen. Gillmore, U. S. A., accompanies the volume.

A Text-Book of Geology. Designed for Schools and Academies. By James D. Dana, LL. D., Silliman Professor of Geology and Natural History in Yale College. Illustrated by 375 Wood cuts. Philadelphia. Theodore Bliss & Co. 1864. This is an abridgement of the author's Manual of Geology which is so well known and regarded, as a work of the highest authority. The numerous illustrations, derived from American facts, in addition to those of Europe and other countries, impart increased interest to the volume. The science, as here presented, is not a mere record of rocks and their fossils, but a history of the earth's continents, seas, mountains, climates and living races.

The Comprehensive Geography. By Benjamin F. Shaw & Fordyce A. Allen. Philadelphia: J. B. Lippincott & Co. 1864. This is a most excellent work, both in its design and execution. We know of no work of its kind which can be compared to it, or which so fully answers the object intended.

School Economy. By James P. Wickersham. Philadelphia: J. B. Lippincott & Co. 1864. This is an interesting treatise on, (1.) The preparation for the school; (2.) the organization of the school; (3.) the employment of the school; (4.) the government of the school; (5.) the authorities of the school, by an experienced and successful educator who is, at the present time, Principal of the State Normal School.

The Rebellion Record (Part XLIV) has just been received and brings down the Documentary History, including the battles of Chicamuga and of Bristow's Station, to November 1863.

The War for the Unity and Life of the American Nation: A Thanksgiving Discourse, preached by the Rev. F. W. Conrad, Pastor of the English Lutheran Church of Chambersburg, Pa. June 15, 1864.

The Presidential Position of the Evangelical Churches of this Country at this time. A Sermon delivered at the opening session of the General Synod at York, Pa., May 5th, 1864. By Samuel Sprecher, D. D., President of Wittenberg College, O. Selinsgrove: *Kirchenbote*. 1864.

Report on the Organization and Campaigns of the Army of the Potomac: To which is added an account of the Campaigns in Western Virginia, with plans of Battle-Fields. By George B. McClellan. New York: Sheldon & Co. 1864.

The Extra Hymn-Book. Prepared by Rev. Alfred Taylor. Philadelphia: J. C. Garrigues & Co. 1864.

Stimmen aus dem Gotteshausc. Predigten aus dem schriftlichen Nachlasse des Ehrw. Dr. C. R. Demme, gewesenen Pastors an der Evangelisch-Lutherischen St. Michaelis- und Zions-Gemeinde in Philadelphia. Philadelphia: Verlag von Schaefer und Koradi. 1864.

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